272.05 W-86 30795
Woodstock Letters
v.84 (1955)

272.05 W-86 30795

FUSZ MEMORIAL
MO. PROV. S.J.
3700 W. PINE
St. Louis, Mo.
LIBRARY

272.05
W-86

ATTENTION

7 DAY BOOK

This book may be kept
for 7 days only
It cannot be renewed

WOODSTOCK LETTERS

VOL. LXXXIV, No. 2 APRIL, 1955

CONTENTS FOR APRIL, 1955

THE JESUITS IN BUFFALO: 1848-1869 99
Francis X. Curran, S.J.

MARY, QUEEN OF THE SOCIETY OF JESUS 115
Martin Carrabine, S.J.

THE SCHOOL OF ST. PHILIP NERI 123
George M. Murphy, S.J.

THE FIRST TRIAL OF THE NOVICIATE 131
Charles Forest, S.J.

THE VATICAN RADIO STATION 145
E. J. Burrus, S.J.

JESUIT PROVINCES IN NORTH AMERICA: 1805-1955 155
James J. Hennesey, S.J.

OBITUARIES

Father Matthew Germing 162
Father Augustine Krebsbach 172

BOOKS OF INTEREST TO OURS 175

The Psalms in Rhythmic Prose (Kleist and Lynam); Abbé Pierre and the Ragpickers of Emmaus (Simon); The Dignity and Virginity of the Mother of God (Suarez); Joseph and Jesus (Filas); Le Père Jean Leunis (Wicki); The Christian Experience (Mouroux); Fundamentals of Government (Schmandt and Steinbicker); Problems and Opportunities in a Democracy (Cronin); The Life of John J. Keane (Ahern); A Survey of Protestant Theology in Our Day (Weigel); The Epistles in Focus (Lawler); Mary in Our Life (Most); The Letters of Saint Margaret Mary Alacoque; Sören Kierkegaard (Hohlenberg); Sören Kierkegaard and Catholicism (Roos); and others.

CONTRIBUTORS

Father Francis X. Curran (New York Province) is stationed at Xavier High School, New York City.

Father Martin Carrabine (Chicago Province) is General Secretary of Sodalities in the Province.

Father George M. Murphy (New England Province) is Superior of Our Lady's Hall, Haverhill, Massachusetts.

Mr. Thomas L. Sheridan (New York Province) is a theologian at Woodstock.

Father E. J. Burrus (New Orleans Province) is Secretary of the *Archivum Historicum Societatis Jesu* and writer for the *Monumenta Historica Societatis Jesu.*

Mr. James J. Hennesey (New York Province) is a theologian at Woodstock.

Father Leonard A. Waters (Missouri Province) is professor of English at St. Stanislaus Seminary, Florissant.

Mr. Samuel A. Tattu (California Province) teaches Latin at Loyola High School in Los Angeles.

Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

The Jesuits in Buffalo: 1848-1869

Francis X. Curran, S.J.

In 1847 the young and vigorous city of Buffalo was created the seat of a diocese and Father John Timon, Superior of the Vincentians in America, was consecrated its first bishop. The new bishop entered his diocese at the end of October 1847, surveyed the vast field of his labors and his handful of priests (there were but sixteen[1]), and at once appealed for assistance to, among others, the Jesuits.[2] The Jesuit to whom he turned was Father Clement Boulanger, Superior General of the New York-Canada Mission of the Province of France.[3] The Fathers of the Society were as new to the State of New York as the bishop was to his diocese. Only in 1846 had Boulanger led his men to St. John's College at Fordham. Although he had only a few men, he was busy, in 1847, laying the groundwork of the future College of St. Francis Xavier in New York City. But from the Canadian section of the mission he was able to detach two men to assist Bishop Timon in handling a very special problem.

For Bishop Timon had inherited with the new diocese an old headache, which even Bishop Hughes, when Buffalo had been under his jurisdiction, had not been able to banish. The problem was the board of trustees of the German Church of St. Louis.[4] In the history of the trustee troubles which plagued the American Church, the story of the Church of St. Louis is outstanding. To bring the rebellious trustees to their senses, Bishop Hughes had gone to the extremity of placing the church under an interdict, which lasted for sixteen months.[5] Even the application of so severe a measure had not taught the trustees the proper obedience due to a bishop. Within a few weeks of his arrival in Buffalo, Bishop Timon and the trustees of St. Louis were at loggerheads.

The Bishop hoped that the preaching of a mission at St. Louis might teach the trustees and their supporters among the congregation the proper relation between a parish and its bishop. At his request, Father Boulanger instructed two German Jesuits, Bernard Fritsch and Lucas Caveng, to go to Buffalo and preach the desired mission. The Fathers crossed the Canadian border, appeared in Buffalo, and in April 1848,

preached the mission. But the effect desired by the bishop was apparently not accomplished and the two Fathers returned to their posts in Canada.[6]

Bishop Timon did not want them to go. He appealed to Father Boulanger to create a permanent Jesuit settlement in the diocese of Buffalo, to assist in the work of the parishes and to conduct a college.[7] Again Father Boulanger obliged. In June 1848 Father Fritsch with two Jesuit companions returned to the diocese.[8] The Jesuits established their headquarters in the parish of Williamsville, a suburb of Buffalo. They also took charge of two neighboring parishes, and within a few months had created two more parishes in the little suburban towns along the Erie Canal.[9] One of the Fathers moved into the bishop's residence; besides assisting in the neighboring parishes, he constituted the entire faculty of Bishop Timon's small seminary of eight or nine students.[10]

While the Jesuits were busy about these manifold occupations, the bishop developed another plan to use the Fathers to destroy the rebellious spirit in the Church of St. Louis. He would try to install the Jesuits as pastors of the German church. If his efforts failed, he would have the Jesuits build another German church in the immediate neighborhood of St. Louis. The very existence of this Jesuit church, the bishop hoped, would curb, if not destroy, the insurgent spirit of St. Louis.

Early in 1851 the bishop was ready to act. The Jesuit superior had agreed to staff St. Louis and to supply the men to carry out the bishop's plan.[11] Timon's first move was to employ, once again, the device of a parish mission. Caveng was summoned from Canada and Fritsch from Williamsville. During the first two weeks of February thousands heard and were moved by their eloquence. More than 5,000 people, according to Fritsch's report, packed the huge church for the closing services of the mission.[12] The mission had the chief effect desired by the bishop. So favorably impressed by the Jesuits was the congregation of St. Louis that a delegation of the parishioners called upon the bishop and petitioned him to install the Jesuits as their pastors.[13] Timon was more than ready to agree and the Fathers more than ready to serve. But the trustees, jealous of their power over the purse strings

and rightly suspecting that the Fathers would cripple their control, refused to accept the Jesuits.[14] Once more, the Fathers left the city.

Before the Fathers began the construction of their church in Buffalo, Timon decided to make one last effort to place the Jesuits in control of St. Louis. It was a rather theatrical coup de main. On Easter Sunday, April 27, 1851, Lucas Caveng mounted the pulpit of St. Louis Church and read to the congregation a letter from Bishop Timon appointing him the pastor of the parish and five laymen administrators of its temporalities.[15] This frontal attack on the trustees stung them to instant retaliation. They wrote the bishop that he had tricked them in the appointment of Caveng and rejected his intervention in the control of the parish temporalities.[16]

The second and final act of the drama was played on the following Sunday. Once more Caveng mounted the pulpit of St. Louis with the bishop's answer to the letter of the trustees.[17] The reading of the letter caused an uproar in the church. The newly appointed pastor, menaced by threats, was forced to remove the Blessed Sacrament and retire from the church.[18]

After this dramatic failure, the bishop immediately implemented the second part of his plan. The Church of St. Louis was once more placed under interdict.[19] The new Church of St. Michael the Archangel was decreed, with the Jesuit Fathers in charge. The Sunday following Caveng's withdrawal from St. Louis he celebrated the first parish Mass of the new church.[20] Until its own building could be erected, the congregation of St. Michael's held divine services in the basement of the French Church of St. Peter.[21]

St. Michael's was not long in being built. Only a few hundred yards from St. Louis the bishop had purchased a plot of land as the site of his future cathedral. This land he deeded over to the Jesuits. Plans for a small and simple church were hurriedly drawn up and contracts signed. So quickly was the work pressed that Bishop Timon laid the cornerstone in August, and the congregation of St. Michael's greeted the New Year of 1852 with its first services in its own church.[22] Parochial schools were soon in operation. Until the rectory was built two years later, a rented house served

the Jesuits as their headquarters in the Buffalo diocese; the house in Williamsville was closed.[23] As a curb on St. Louis, St. Michael's quickly proved its value. The faithful Catholics of the Church of St. Louis—the majority of that congregaion—abandoned their enormous church to crowd the small and inelegant St. Michael's.[24]

But although the rebellious trustees saw the major part of their constituency drift away from St. Louis, they refused to submit. The weeks became months, and the months years, while the church remained under interdict. Indeed, the rebellious trustees were instrumental in having a state law enacted, with the wholehearted assistance of the Know-Nothings, forbidding Catholic bishops to possess the titles of parish churches. The trustees, some of whom were members of forbidden societies and none interested in the practice of their reputed religion, were more interested in the power and the social prestige attached to their position as trustees than in the salvation of souls. Since they would not listen to their shepherd, he sought to get them to hear the voice of the delegate of the pope himself. When Archbishop Bedini made his eventful visit to the United States in 1853, Timon invited him to Buffalo to try his hand at persuading the insurgents of St. Louis to return to their proper obedience.[25] But the trustees would not obey even a Papal delegate.[26] Reluctantly, the bishop of Buffalo took the ultimate step of excommunicating the trustees of the interdicted church.[27]

Possibly this final move caused some members of the rebellious congregation to reconsider their stand. At any event, another visitor to the diocese was able to fracture the united front of the insurgent congregation. This man was Franz X. Weninger of the Jesuit Province of Missouri, one of the most famous German preachers of nineteenth century America.[28] In 1854 Weninger made one of his many apostolic visits to Buffalo, preaching missions in all the German parishes of the diocese. St. Louis Church, of course, he could not visit, but his nation-wide fame as a German preacher drew many members of the congregation of St. Louis to the mission he preached in St. Michael's. They came, they listened, and sought reconciliation with the Church.[29] But the trustees and the hard core of their supporters still remained adamant,

and still controlled the physical plant of St. Louis Church. Encouraged by this success, however, Bishop Timon sought Weninger's aid in a final effort to bring St. Louis back to its proper relations with its bishop by means of a parish mission. In the late Spring of 1855, Weninger returned to Buffalo, prepared to undertake the task. On May 27, 1855, four years after the interdict had been laid, Timon published a document lifting the interdict and revoking the excommunication of the trustees of St. Louis, to be effective on the day Weninger began his course of sermons.[30] Obviously with the consent of the trustees, Weninger moved into the rectory of St. Louis, and preached in the church a number of successful sermons. He remained in the parish until the Church of St. Louis was reconciled to its bishop.[31] The rebellious spirit within the congregation was not destroyed; there were to be troubles in the future.[32] But the schism was ended. With the hospitable doors of St. Michael's only a few steps away, the trustees of St. Louis never again dared to rupture relations with their bishop.

With the problem of St. Louis Church apparently solved, Bishop Timon intensified his efforts to secure more Jesuits for his diocese and above all to press the Fathers to open a college.[33] Due to a shortage of personnel, the Jesuits were not in a position to staff another college. Yet urged on by the bishop, Caveng requested authorization to purchase land besides St. Michael's Church as the site of the future college.[34] St. Michael's financial state, however, was very poor.[35] Its site, the gift of the bishop, was still encumbered by the mortgage which came with the gift. The Jesuits had gone further into debt to build the school and the rectory and to maintain the parochial schools. The end of the schism of St. Louis caused a notable drop in the attendance at St. Michael's, and a concomitant drop in its revenues.[36] Yet Caveng purchased additional land for $13,000, which merely increased St. Michael's debts by that amount.[37]

The heavy debts on St. Michael's troubled John Baptist Hus, who had assumed office as Superior General of the New York-Canada Mission late in 1855. In the summer of 1857, Hus discussed the matter with his consultors, who advised him to reduce the debts by selling off some of the land the

Jesuits had purchased in Buffalo.[38] In September 1857, Hus, accompanied by one of his consultors, John Larkin, went to Buffalo to explain to Bishop Timon that the Jesuits must retrench.[39] The bishop, insistent on a college, urged instead a policy of expansion. Confident that Buffalo's rapid growth would continue, and with it land values would rise, he urged the Fathers to buy extensive land for future sale. He told them that not only would they recoup their initial investment, but that they would make enough profit to build another church for the Germans and to erect a college building beside the church.[40] The Mission consultors advised Hus to have no part of the plan. Among other reasons, a college connected with a German church would be considered a German college; non-Germans would not send their boys to it, and the Germans would not supply enough pupils to keep it going.[41] That would seem to have put an end to the matter. But Bishop Timon kept urging his plan, and he was seconded in his efforts by Caveng.[42]

Once more, in December 1857, Hus came to Buffalo. When he returned to New York the following month, the commitments of the Jesuits in Buffalo had been greatly increased. Timon had extracted from Hus a promise that the Jesuit college would be in operation in 1862, or at the latest in 1863.[43] Hus had agreed to build and staff another church for the Germans in Buffalo. Although all the Jesuits in Buffalo, save Caveng, had opposed the step,[44] and despite the pressing debts and the lack of revenue, Hus had purchased, purely as a speculation, large blocks of land.

For one block of land, comprising ten and a half acres, Hus agreed to pay $15,000.[45] The speculator who sold the land to Hus had another plot of land, comprising 200 acres, that he wanted to dispose of. He offered to make a gift of a few acres to Bishop Timon on the condition that a church be erected there and a priest assigned to the church before the summer of 1858. Clearly, the offer was not motivated by altruism,[46] but Timon wanted to close the proposition. He asked Hus to undertake the obligation, but Hus, pleading the lack of men and money, refused. Hus recounted the story in the course of a conference to a convent of nuns. The sisters approached a wealthy friend, who offered to give the Jesuits

the $4,000 necessary to erect a temporary church. Hus, thereupon, changed his mind, and informed the bishop that the Jesuits would build and staff the church. Apparently on the principle of "in for a penny, in for a pound," Hus as a speculation purchased more land about the site of the future church for another $6,000.[47] Before the superior left Buffalo, he had doubled the debts of the Jesuits to more than $45,000.[48] The first effects of the financial crisis of 1857, caused largely by land speculation, began to be felt.

In the spring of 1858, the new church named in honor of St. Ann was erected. By mid-summer the parish was a functioning organization.[49] The Jesuit staff in Buffalo was increased to six, with two priests and a Brother at each church.[50] Caveng remained as superior of both Jesuit parishes. His main preoccupation was the problem of the debts. He appealed to the Jesuit General to obtain subsidies for the Buffalo churches from the various missionary societies in Europe.[51] Hus too was worried about the debts. He made several hurried trips to Buffalo to consider the problem. On one occasion, to meet notes that were falling due, he brought with him $3,000 he had borrowed from the colleges in New York City.[52]

Besides the pressure of the debts, the Fathers were under continual pressure from Bishop Timon to start their college. Early in 1857, Hus, forgetful of his promise to Timon at the end of 1855, instructed Caveng to inform the bishop that the Jesuits were not bound to begin construction of the college building until 1863, nor to start classes until 1865.[53] The bishop was manifestly displeased at the Jesuits' slowness,[54] and he did not like Hus' attempt to shift onto his shoulders the responsibility of the Jesuit land speculation, which was a miserable failure. When Hus was replaced as superior early in 1859 by William Murphy, the bishop wrote the new superior that he had advised the Jesuit purchase of land only because Hus would not start the college at St. Michael's.[55] Since Hus insisted on a different site, the bishop proposed various other sites, one of which Hus bought. Murphy forwarded Timon's letter to the Jesuit General,[56] and later sent him a report on the situation in Buffalo.[57] The report showed that the Jesuit debts there totaled $48,500; and while the Fathers had an in-

come of only $2,600, their annual expenses, including interest on the debts, was $4,700.

Yet with the economic upswing in 1859, the pressure of the debts eased off. When Felix Sopranis, Visitor of the Jesuit Provinces and Missions in America, came to Buffalo in the Spring of 1860, the chief object of his visit was the problem of the future college. This was the main topic in the exchange of letters between the Visitor and the General on the subject of Buffalo.[58] Yet the General also approved the suggestion again advanced by the mission consultors that the debts in Buffalo be reduced by the sale of land.[59] There was but one difficulty to this solution—no purchaser could be found.[60]

During the years following 1860, the burden of work done by the Jesuits in the diocese of Buffalo remained rather constant. At one time or another, they supplied temporary pastors to a number of parishes,[61] and gave a number of parish missions and retreats to religious congregations. Their main work, however, was devoted to their three parishes, each with its parochial schools whose registration totaled about 1,000.[62] They also served as chaplains in two convents, two hospitals, and in the local poor house and insane asylum.[63] To find German-speaking priests to do the work was no easy task. Matters became even more difficult when Caveng took sick and died early in 1862,[64] and when Fritsch was recalled to Germany in 1866.[65] Yet Remigius Tellier, named Superior of the New York-Canada Mission in 1859, somehow managed to increase the Jesuits in Buffalo to six priests and four Brothers.[66]

New purpose and direction was given to the work of the Jesuits in Buffalo with the appointment, in August 1863, of Joseph Durthaller as Superior. This vigorous man took in hand and eventually solved the problem of the debts.

But before that task was undertaken, the question of the Church of St. Louis once more was raised. When the schism was ended in 1855, secular clergy were put in charge of the parish. At one time or another, the Jesuits were called in to serve St. Louis on a temporary basis. But they hesitated to do any more than to say Mass—they would not conduct Vespers, or even preach, lest the suspicious trustees charge them with plotting to take over the church.[67] When in 1861 the

secular pastor, who was retiring from office, offered to turn the church over to the Jesuits, the Fathers refused the proffered gift.[68] Timon still hoped to install the Jesuits in the troublesome church. When in 1863 St. Louis was once more without a priest, the bishop requested Durthaller to act as temporary pastor so as to sound out the opinion of the parishioners on the Jesuits as their pastors.[69] Durthaller agreed. Weninger, once again in Buffalo, saw the possibility of a solution of the Jesuit problems. He wrote to the General, urging that the Fathers give up St. Michael's and St. Ann's to concentrate at St. Louis. But the consultors of the New York Mission agreed that the plan was impracticable.[70] Durthaller informed the General that the proposal had already failed.[71] The trustees of St. Louis, fearing the end of their power, opposed the Jesuits as pastors, and the congregation had not forgotten that the Jesuits had built St. Michael's to keep them under control. Timon had abandoned that hope, and had installed a secular priest at St. Louis.

Durthaller turned his attention to the construction of a new and magnificent St. Michael's Church. The question of a new church had been raised as early as 1860, but Bishop Timon, insisting that the Fathers first build their college, had refused to sanction the proposal.[72] However, the Jesuits felt that if they were to remain in Buffalo, they had to build. The original church, hurriedly erected in 1851, was but a temporary one, small and unattractive. Their parishoners were discontented with the wretched church and the poor schoolhouse. The Fathers felt that their parishoners deserved whatever consideration they could give them. These faithful Catholics had refused to join the trustees of St. Louis in schism and had, in the face of threats and insults, built St. Michael's. Unless the parishioners were given an attractive church, they would drift away to the neighboring parishes. Furthermore, the restricted capacity of the church made for restricted revenues. A larger church would bring increased income and the future extinction of the debts.[73]

Yet before construction was begun, a final attempt was made to merge the congregations of St. Michael's and St. Louis under the direction of the Jesuits, but it failed.[74] Consequently, in the Spring of 1864 ground was broken for the new

St. Michael's. The plans called for a truly large church, with a seating capacity of more than 1,750.[75] That Durthaller was confident of the future is shown by the fact that though he had but two curates, he installed a dozen confessionals in the new church. It was three years before the church was ready for its dedication, which took place in the summer of 1867.[76] In the meanwhile, other improvements were made; the rectory was enlarged, and the original church was converted into a schoolhouse. The total cost of these developments came to almost $100,000.[77] Although Durthaller had inherited a debt of over $50,000 on his arrival in Buffalo in 1863, by the beginning of 1868, in spite of the new capital outlays, he had reduced the debt to $75,000. Provided he was given an adequate staff, he anticipated no difficulty in wiping out all indebtedness. He had acquired $10,000 from the sale of land—a large loss, but the drain of interest and taxes had been ended; $8,000 had come from prosperous St. Ann's; and $56,000 more Durthaller had secured by begging.[78] Part of this money had come from European missionary societies. In 1865, for example, the Leopoldine Society granted $1,000 to the Jesuits in Buffalo, and another $500 had come from the Society of the Progagation of the Faith.[79] Durthaller did his best to secure further grants from these sources.[80]

Although the financial problem was well in hand, the difficulty of securing sufficient personnel remained and grew more acute. Every departure or death of a German-speaking priest raised a new problem for the Superior of the New York-Canada Mission. James Perron, who took that office in 1866, found the problem beyond his powers. When the Bishop of Newark requested German-speaking priests, Perron had to refuse, as did the Provincial of the Maryland Jesuits.[81] To handle the problem of the large German population, not only of Buffalo, but also of other major cities, Perron, in 1867, suggested to the Jesuit General that one of the German-speaking provinces establish a mission in the United States.[82] Later he repeated his suggestion. He declared that a good base for the proposed mission was Buffalo, and he offered to turn over to the future German mission all the property of the New York Mission in that city.[83]

Perron also sounded out the Fathers in Buffalo about his

proposal. He found that all, with but one exception, wholeheartedly approved of the plan.[84] It appeared that the Province of Germany was willing to undertake the task. Fritsch reported that his Provincial stood ready, as soon as Perron requested them, to aid the New York Mission with men.[85] Further support came from the Missouri Province, whose Provincial Perron had converted to his ideas.[86] Word came from Buffalo that the indomitable Durthaller was at last discouraged—not by debts, but because he had no German preacher with a voice strong enough to fill the huge new church.[87] The Fathers were convinced that the New York Mission had to turn over its works in Buffalo, if not to the German Jesuits, then to the Redemptorists.[88]

In the summer of 1868 the Provincial of Germany informed Perron that he was sending a Father to survey and report.[89] In mid-September Durthaller welcomed Perron, who brought to Buffalo two German Jesuits as curates for St. Michael's.[90] The third Father, Peter Speicher, Perron accompanied on his tour of inspection as far as Cleveland, where the bishop offered the German Jesuits an opening in Ohio.[91] Thereafter Speicher toured the Midwestern states, particularly those with large German settlements.[92] By the end of October, his report was on its way to the Provincial of Germany.[93]

Apparently his report on the situation in Buffalo was adverse. For Father Durthaller implored the General to order the German Provincial to accept the houses in Buffalo.[94] He informed the General that he had told the provincial that the only reason why the New York Mission desired to surrender Buffalo was, not the debts which could be handled, but the lack of German-speaking priests. When the two Fathers in Buffalo received intimations from their provincial that they would soon be recalled to Germany, Father Durthaller again appealed to the General.[95] Apparently the Jesuit General did intervene.[96] Before the end of 1868, Father Perron received the information that the German Province had accepted the work in Buffalo.[97] Although one of the Fathers in New York expressed grave doubts about the wisdom of erecting a Jesuit jurisdiction in America on the basis of a foreign language,[98] the New York Mission did all in its power to facilitate the transfer.[99]

On January 23, 1869, the New York Mission and the German Province agreed on the terms of the transfer,[100] and the General quickly approved.[101] Father Speicher, who had returned to Germany early in the year to make a personal report, was named superior of the new mission.[102] On July 4, 1869, he re-entered Buffalo with the vanguard of the men of the German Province.[103] Before the end of the year, thirteen priests and five Brothers had arrived to staff the new mission.[104] For a time, Father Durthaller at St. Michael's and Father John Blettner at St. Ann's remained as pastors, with the unusual luxury of five assistant priests at each church.[105] The members of the New York Mission gradually withdrew. Father Blettner, the last to go, boarded the train for New York on July 26, 1870.[106] The first phase of Jesuit activity in Buffalo was at an end.

Six weeks later, the first classes of Canisius College were initiated. Neither Bishop Timon nor the New York Jesuits were there for the happy event. But both the dead Bishop and the departed Fathers could justly consider that development the crown of their labors. During their score of years in Buffalo, the Fathers of the New York Mission had done notable work. Plagued as they were by debts and a shortage of manpower, they had founded a half-dozen parishes, ended a dangerous schism, and contributed no little strength to the growing Church of the diocese of Buffalo.

NOTES

[1] Bishop John Timon, *Missions in Western New York and Church History of the Diocese of Buffalo* (Buffalo, 1862), p. 235.

[2] Archivum Romanum Societatis Jesu (hereinafter ARSI), Clement Boulanger, S.J., to John Roothaan, S.J., Feb. 26, July 6, 1848. Boulanger was Superior General of the New York-Canada Mission and Roothaan was the General of the Jesuit Order.

[3] For the history of the origins of the New York-Canada Mission, see the writer's "Jesuits in Kentucky, 1831-1846," *Mid-America*, 35 (1953), 223-246.

[4] For Timon's own account of the early part of the struggle, see his *Missions*, pp. 221 ff. A more complete account, with many documents, will be found in Charles G. Deuther, *Life and Times of the Rt. Rev. John Timon* (Buffalo, 1870), pp. 98-113, 120-157, 188-212.

[5] Timon, *Missions*, p. 229.

[6] ARSI, Bernard Fritsch, S.J., to Roothaan, Feb. 1, 1849. Archives of Canisius High School (hereinafter CHA), Diarium Domus Societatis Jesu in Buffalo ab anno Domini 1851, March 1848.

[7] ARSI, Boulanger to Roothaan, July 6, 1848.

[8] ARSI, Fritsch to Roothaan, Feb. 1, 1849, Feb. 18, 1851.

[9] Nicholas H. Kessler, "The History of Canisius High School," p. 2, identifies these places as Pendleton, Tonowanda and Elysville. Kessler's unpublished master's thesis is in the Canisius College library. Fritsch himself (ARSI, Fritsch to Roothaan, Feb. 1, 1849) mentions Williamsville, Northbush and Transit.

[10] ARSI, Boulanger to Roothaan, Jan. 16, 1849.

[11] ARSI, Boulanger to Ambrose Rubillon, S.J., Dec. 9, 1850; Boulanger to Roothaan, Jan. 6, 1851, April 20, Aug. 6, 1851. Rubillon was the Assistant for France to the Jesuit general.

[12] ARSI, Fritsch to Roothaan, Feb. 18, 1851.

[13] ARSI, Fritsch to Roothaan, Feb. 18, 1851; Timon to Congregation of St. Louis, Easter Sunday, April 27, 1851, cited in Deuther, *Timon*, pp. 126-127.

[14] CHA, Diarium, Feb. 1851; ARSI, Historia residentiae Buffalensis, 1851-1852.

[15] Deuther, *Timon*, pp. 126-127.

[16] Documents in Deuther, *Timon*, pp. 129-132, 139-143.

[17] Given in Deuther, *Timon*, 128-133.

[18] CHA, Diarium, May 4, 1851; ARSI, Historia residentiae Buffalensis, 1851-1852. See also Deuther, *Timon*, p. 134.

[19] The interdict was laid June 14, 1851. Cf. Deuther, *Timon*, p. 134.

[20] ARSI, Historia residentiae Buffalensis, 1851-1852; Historia domus Sti. Michaelis, 1851-1856.

[21] ARSI, Historia domus Sti. Michaelis, 1851-1856.

[22] ARSI, Historia domus Sti. Michaelis, 1851-1856; Boulanger to Roothaan, Aug. 6, 1851.

[23] ARSI, Boulanger to Roothaan, Aug. 6, 1851.

[24] ARSI, John Baptist Hus, S.J., to Peter Beckx, S.J., May 11, 1857. Hus was Boulanger's successor as superior of the New York-Canada Mission, and Beckx succeeded Roothaan as general of the Jesuits. See also Timon's statement in Deuther, *Timon*, p. 202.

[25] CHA, Diarium, Oct. 22, 1853.

[26] Documents in Deuther, *Timon*, pp. 188-197.

[27] Deuther, *Timon*, p. 211.

[28] For Weninger, see Gilbert J. Garraghan, *Jesuits of the Middle United States* (New York, 1938), II, 53-65.

[29] ARSI, William Murphy, S.J., to Beckx, Sept. 14, 1854. Murphy was a prominent member of the New York Mission and for a time in 1859 its Superior.

[30] Document given in Deuther, *Timon*, p. 211.

[31] ARSI, Murphy to Bckx, July 26, 1855. Deuther, *Timon*, 212.

[32] E.g., CHA, Diarium, Aug. 18, 1867, notes "*magna turbatio et valde dolendum scandalum*" at St. Louis, when a banned association with its banners appeared for a funeral.

[33] The bishop's requests for more Jesuits and for a college are a recurrent theme in the documents. E.g., ARSI, Timon to Roothaan, Dec. 7, 1852; Caveng to Beckx, May 7, 1857. Archives of the New York Province (hereinafter NYPA), Acta Consultationum Superioris Missionis, Sept. 14, 1852, Feb. 5, 1854, Sept. 13, 1855.

[34] NYPA, Acta, April 21, 1857.

[35] ARSI, Caveng to Beckx, May 7, 1857.

[36] CHA, Diarium, May 23, 1855.

[37] ARSI, Hus to Beckx, May 11, 1857.

[38] NYPA, Acta, Aug. 13, 1857.

[39] CHA, Diarium, Sept. 7, 1857.

[40] NYPA, Acta, Sept. 24, 1857.

[41] NYPA, Acta, Oct. 4, Oct. 24, Oct. 27, 1857. ARSI, Hus to Beckx, Oct. 30, 1857.

[42] NYPA, Acta, Dec. 10, 1857.

[43] ARSI, Hus to Beckx, Jan. 17, 1858.

[44] ARSI, Historia domus Stae. Annae, 1859-1860.

[45] CHA, Diarium, Jan. 9, 1858; NYPA, Acta, Jan. 12, 1858; ARSI, Hus to Beckx, Jan. 17, 1858.

[46] A Ms "Outline History of St. Ann's Parish, 1857-1945" by Father John Stedler, S.J., in the parish archives calls the donor a benefactor of the parish.

[47] NYPA, Acta, Jan. 12, 1858; ARSI, Hus to Beckx, Jan. 17, 1858.

[48] ARSI, Caveng to Beckx, April 24, 1858; "Buffalo", Nov. 29, 1859.

[49] Building began March 15, 1858; CHA, Diarium, March 15, 1858. The church was dedicated June 20, 1858, and its first pastor took charge on July 30, 1858; Archives of St. Ann's, Diary, under dates given.

[50] *Catalogus Provinciae Franciae, 1859*, pp. 89-90.

[51] ARSI, Caveng to Beckx, April 24, 1858.

[52] CHA, Diarium, July 13, Aug. 6, 1858.

[53] ARSI, Instructions du P. Hus au P. Caveng, April ?, 1859.

[54] NYPA, Acta, May 15, 1859.

[55] ARSI, Timon to Murphy, Oct. 6, 1859.

[56] ARSI, Murphy to Beckx, Oct. 30, 1859.

[57] ARSI, "Buffalo", Nov. 29, 1859.

[58] ARSI, Sopranis to Beckx, March 31, 1860; Beckx to Sopranis, April 27, 1860; Benedict Sestini, S.J., Breve narrazione della visita di Maryland, under March 24, 1860. Sestini had acted as Sopranis' Socius during his visit to Buffalo.

[59] NYPA, Acta, July 5-6, 1860; ARSI, Beckx to Sopranis, Aug. 11, 1860.

[60] ARSI, "Buffalo", Nov. 29, 1859; Joseph Durthaller, S.J., to Beckx, Jan. 14, 1864. Durthaller was named Superior of the Jesuits in Buffalo in 1863.

[61] Among the parishes, in addition to those listed in note 9, CHA, Diarium, 1861-1862, mentions Black Creek, Lockport and Black Rock.

[62] The third parish was that of Elysville; cf. *Catalogus Provinciae Campaniae, 1868*, p. 39, and *1869*, p. 30.

[63] ARSI, Durthaller to Beckx, Dec. 4, 1865.

[64] ARSI, Remigius Tellier, S.J., to Beckx, June 14, 1861. Tellier was named Superior of the mission in 1859. *Missiones Americae Septentrionales 1863*, p. 25.

[65] ARSI, Durthaller to Beckx, Aug. 22, 1866.

[66] *Catalogus Provinciae Campaniae, 1864*, p. 54.

[67] CHA, Diarium, July 4, 1858, June 12, 1861.

[68] NYPA, Acta, April 11, 1861.

[69] ARSI, Durthaller to Beckx, Jan. 14, 1864.

[70] NYPA, Acta, Jan. 7, 1864.

[71] ARSI, Durthaller to Beckx, Jan. 14, 1864.

[72] ARSI, Tellier to Beckx, Oct. 18, 1860.

[73] ARSI, Durthaller to Beckx, Jan. 14, 1864, Sept. 20, 1864; Tellier to Beckx, Sept. 15, 1864.

[74] CHA, Diarium, April 20, 1864.

[75] *Synopsis of Specifications for St. Michael's New Catholic Church* (Buffalo, 1864).

[76] *Die neue St. Michael's Kirche zu Buffalo, N.Y.* (Buffalo, 1867), p. 17, gives the date as June 16, 1867.

[77] ARSI, Durthaller to Beckx, Jan. 23, 1868.

[78] St. Ann's, in its first years a drain on the Jesuits' revenue, produced a surplus for the first time in 1867. ARSI, James Perron, S.J., to Beckx, April 8, 1868. Perron succeeded Tellier as superior of the mission.

[79] ARSI, Durthaller to Beckx, Dec. 4, 1865, and ?, 1865.

[80] ARSI has a copy of one of Durthaller's letters to the Society of the Propagation of the Faith, Dec. 17, 1864.

[81] NYPA, Acta, Jan. 10, 1867.

[82] ARSI, Perron to Beckx, Feb. 17, 1867.

[83] ARSI, Perron to Beckx, April 16, 1867.

[84] The man opposed to the plan was John Blettner, pastor of St. Ann's; ARSI, Perron to Beckx, April 16, 1867.

[85] ARSI, Perron to Beckx, April 16, 1867.

[86] Garraghan, *Jesuits of the Middle United States*, I, 582-583.

[87] ARSI, Blettner to Beckx, May 18, 1868.

[88] ARSI, Blettner to Beckx, May 18, 1868; Durthaller to Beckx, Nov. 10, 1868.

[89] NYPA, Acta, Sept. 9, 1868.

[90] CHA, Diarium, Sept. 17, 1868.

[91] ARSI, Perron to Beckx, Oct. 30, 1868.

[92] CHA, Diarium, Oct. 1, 1868 to Jan. 2, 1869, *passim.*

[93] ARSI, Perron to Beckx, Oct. 30, 1868.

[94] ARSI, Durthaller to Beckx, Nov. 10, 1868.

[95] ARSI, Durthaller to Beckx, Nov. 22, 1868.

[96] *St. Michael's Church, Buffalo, 1851-1901* (Buffalo, 1901), p. 35, declares that Speicher "was on the point of withdrawing, when a most categorical order from headquarters in Rome forced him to accept . . ."

[97] NYPA, Acta, Dec. 28, 1868.

[98] ARSI, Thomas Legouais, S.J., to Beckx, Jan. 26, 1869. Legouais was one of the oldest members of the New York Mission.

[99] NYPA, Acta, Jan. 21, 1869.

[100] CHA, Litterae Annuae Residentiae Buffalensis, 1869-1870.

[101] Ibid.

[102] CHA, Diarium, April 5, 1869; Litterae annuae, 1869-1870.

[103] CHA, Diarium, July 4, 1869.

[104] CHA, Diarium, Aug. 30, 1869 *et passim.*

[105] CHA, Litterae Annuae Residentiae Buffalensis, 1869-1870.

[106] ARSI, Historia domus Stae Annae, 1870-1871.

* * *

Father LaFarge at 75

During this year 1955, Father LaFarge is marking three unusual anniversaries. On Sunday, February 13, he quietly celebrated his 75th birthday. (The next day he was off by plane on a distant apostolic mission.) In August, God willing, he will celebrate the golden jubilee of his priestly ordination in Innsbruck, Austria. November will mark the golden jubilee of his entrance into the Society of Jesus. During his brief absence from the office we can conveniently pay tribute to one of his most endearing virtues: his readiness, when asked, to counsel his younger colleagues, which he always does in a most encouraging way. This year will also, we believe, see the publication in France of the French version of his best-selling autobiography, *The Manner is Ordinary.* Partly out of "enlightened self-interest," we pray that our Divine Lord will keep our former Editor-in-Chief with us for many an "ordinary" year.

America, *February 26, 1955*

Mary, Queen of the Society of Jesus

MARTIN CARRABINE, S.J.

Spring was slow in climbing the Pyrenees Mountains. It was cold in the Shrine of Our Lady at Montserrat, which huddled close to the ancient Benedictine Monastery. It grew colder as night fell. The Shrine was emptied of all its worshippers; of all save one, a man in a beggar's garb, a man who looked like no beggar. Flickering candles were finally trimmed for the long night hours; they cast his shadow far behind him. It was a soldierly shadow, although the straight figure that cast it leaned heavily on a wooden staff. A gleaming sword, obviously his, hung close to Our Lady's ancient statue. The sword was a symbol, a symbol of a reality that he had renounced, and a sign of a future total donation. All through the cold night he stood or sat till the early pre-dawn Mass on the Feast of the Annunciation, 1522, began. A new knight in a strange garb passed a weird vigil; vowed everlasting fidelity to a Queen, and militant loyalty to her Son, Jesus Christ. The unconventional soldier was Ignatius Loyola. "That night," says the English poet, Francis Thompson, "was born the Company of Jesus, the free lances of the Church."

That night, we may add, the new Order in its chivalrous Founder chose Mary as its Queen. More than four centuries later, in 1940, Pope Pius XII, on the four-hundredth anniversary of the founding of the Company of Jesus, established for its members the special feast of Mary, Queen of the Society of Jesus. And so, a crown four centuries old was placed on Our Lady's head by her Jesuit sons.

Obviously, it was not the intention of the Holy Father to make Our Lady a kind of special property of the Jesuits! Obviously, too, it should be the aim of the Jesuits to make Mary the Queen of every Catholic in the world and to spread her rule into every heart that does not yet beat in full harmony with her Son's. The Jesuit Order rejoices and is full of gratitude these days at the announcement that Pius XII is estab-

---

Taken from a sermon delivered by Father Carrabine at The Crowning Glory Octave, sponsored by the Servite Fathers at Our Lady of Sorrows Church, Chicago, on September 20, 1954.

lishing a new Feast this Marian Year: "Mary, Queen of All the World."

There are many reasons for the feast of Mary, Queen of the Society of Jesus. Most of these reasons will lie in four broad areas:

1) in the career of the chivalrous founder of this Company of Jesus, St. Ignatius Loyola; 2) in the great book Ignatius wrote, *The Spiritual Exercises*; 3) in the unremitting struggle of Jesuit theologians and writers, and teachers, to bring to pass the definition of Mary's Immaculate Conception; 4) in the lay organization which Jesuits founded and fostered to shape average men into saintly Catholics and stout defenders of the Church, the Sodality of Our Lady.

The Founder of the Society of Jesus was Mary's fighting man. The vigil at the Shrine of Montserrat made that clear. The Montserrat vigil itself was the result of a sick-bed pledge at Loyola, a solemn pledge to be her Son's servant for the rest of his life.

After the night of vigil Ignatius moved to the nearby town of Manresa. There followed months of struggle with sin and Satan, dark memories of a past he hated, physical illness, mental and moral tortures, the first testing in their original form of the Ignatian *Spiritual Exercises;* then came years of study, appalling struggles to get an education, imprisonment, disgrace, manful but unsuccessful efforts to muster a band of followers. His native Spain would have none of him; it would not even let him get an education in peace. He moved into France and its lovely capital, Paris. There he got his education. It was at Paris also that he chose his first followers, giants all, men willing to set their sights by his lofty vision.

It was twelve years after Montserrat and it was again a feast of Our Lady, August 15, 1534, Our Lady's Assumption; it was again on a mountain, half way up Montmartre; it was again a chapel of Our Lady. There seven men vowed themselves to a common work—the work of Mary's Son. Not yet did they pronounce vows of religion; that would come six years later in Rome. Two of them now are saints, Ignatius and Francis Xavier, one is blessed, Blessed Peter Favre, probably the best-loved Jesuit of four centuries. Peter Favre was as yet the only priest in the group.

Two years later, on June 24, 1536, occurred the first Ordinations in the young Company of Jesus. The original seven had now increased to ten. The nine who were not yet priests received Holy Orders. But Ignatius humbly waited until Christmas of the year 1538 to offer his First Mass. He offered this Mass in St. Mary Major in Rome, but deep down in the crypt in a little chapel, where tradition tells us, lies the wood of the first crib in which Our Lady laid her Infant Son.

"Our Lady of the Way" is a special Jesuit feast with its own special history; "Our Lady of the Way" was one of the favorite Madonnas of Rome, and it was enshrined in its own little chapel. Clearly it *should* have, and *did,* become a favored spot for Ignatius to offer Holy Mass. After all, his men were already on the road, and often on the run, over the highways of Europe; over the almost unmarked trails of East India; and later over the mysterious lands of Japan and China and over the wilds of North and South America. Ignatius begged and schemed to get the chapel for his free lance Company—but always against a blank wall of opposition. Prayers and pleading, joined with penance, ascended to Heaven and prayers and pleadings prevailed. Eventually he gained not only the chapel of Our Lady of the Way but the chaplain as well for his Company! In later years this chapel became a treasured Jesuit shrine.

The Spiritual Exercises of St. Ignatius is not only an important fundamental book, giving as it does the root of all things Jesuit, it is also a Marian book. The text of *The Exercises* reveals that at every critical point in the subtle process of achieving their purpose, the *Exercises* manifest Our Lady's presence and Our Lady's power.

The *Exercises* are uncanny in their effectiveness to bring men or women not only to see the need of a decision, but to muster power to make the decision. To make a decision has been rightly called the most human, the most important thing a man can do. Never is a man more a man than when he decides.

The *Exercises* fashioned the men of decision who were the moral and religious giants of the infant Company of Jesus. Very shortly the same *Exercises* were building giants of decision in small cells of laymen who were trained to hold the

hard-won positions that toiling and courageous early members of the Company gained, as they fought to turn the tide of the Protestant Revolt. Jesuits and laymen alike were brought to razor-sharp decisiveness by making *The Spiritual Exercises.* To make a noble choice and make it stick through time and eternity was the desperate need of the sixteenth century as it is of the twentieth. The *Exercises* unerringly brought men to do just that.

The process was this: Mary supported and permeated the *Exercises,* which turned a moderately successful soldier of Spain into a highly effective commander of Christ; Ignatius through the *Exercises* built a religious fighting force, the Society or Company of Jesus, that turned back the tide of revolt and error threatening the Church in the sixteenth century; then the Society formed about itself an organization of laymen, trained them as Jesuits themselves were trained by *The Spiritual Exercises,* and pledged them to defend and spread the kingdom of Christ. This lay group—of whom we'll speak later—had a real vocation, and yet one that demanded no religious vows. *The Exercises* made the group of religious, Companions of Jesus; they made the lay group Sodalists, Companions of Mary. Both groups quite realistically were doing Christ's work in Mary's way.

Towards the close of the eighteenth century powerful enemies of the Church rose up; if anything they were more bitter in their enmity to the Jesuits. They included royal houses and crowned heads and they brought strong pressure on the reigning Pope Clement XIV to suppress the Company. Clement resisted as long as he could, but finally to avoid greater evil he sadly yielded to their demands. By a decree of the Supreme Pontiff (to whom the Company was especially devoted) the entire Society was extinguished; extinguished by a formal Papal decree in every country in the world, except in Russia. Forty years later, in 1814, Pope Pius VII restored the Society of Jesus. The lay groups, Mary's Sodalities, were never suppressed.

This year of Mary marks the centenary of the solemn definition of her Immaculate Conception. For a century now it is clearer than sunlight that this privilege is uniquely hers. The dogma was not always so evident. The issue was far

from final when the young Company of Jesus was only a very scanty band. But this special privilege of one so close and so dear to their Eternal Captain, became a fighting issue to the Company from its beginning. Its brilliant theologian, James Lainez, had been chosen as one of the Pope's personal theologians at the Council of Trent. Lainez laid an important foundation stone at that Council. On one occasion he addressed the Council for three consecutive hours on Mary's Immaculate Conception, while the assembled prelates listened, entranced. Later in their solemn decree the Council's delegates made a most unusual addition. Into the record they wrote their solemn refusal to include Mary under the common law which lumps all humanity in the curse of Adam's original sin.

But there is one department of the many-sided activity of the Society of Jesus which openly and always militantly carried her banner and emulated her utter devotedness, the Sodalities of Our Lady. The subject deserves fuller treatment than we can give it here.

The first ten members of the early Society were quite inadequate to the demands made on them. It was heartbreaking to recapture a vantage point, then to be summoned away to another crisis. What to do? How to hold each hard-won position? A partial answer lay in discovering dedicated laymen, turning them into men of decision by that best of disciplines, *The Spiritual Exercises,* developing them into a force which would hold till reinforcements might come.

So, in tentative fashion, these dynamos of zeal sought desperately needed lay helpers, trained them through the *Exercises,* and thus multiplied themselves at a great saving of energy and time. It was far later than most men thought, deplorably later (we are sad to say) than many an unworthy, untrained prelate of that sad age knew. The work of these champions was effective for all its apparently improvised character.

Then appeared a man of history, John Leunis from Liege in Belgium. He was admitted into the Society of Jesus by the Founder himself in the last year of Ignatius' life, 1556. Leunis established a simple organization among very young students at the Roman College. Only a year he stayed, only

time to plant a seed—but how it grew! John Leunis, sickly, seemingly dour, destined to die a comparatively young priest, established the first of the famous, much defamed, ardently loved and openly feared, groups known throughout Europe and the world as Sodalities of Our Lady. For nearly two centuries of its stormy history women were held ineligible for admission into the Sodality, for Sodality demands were too severe, dangers too great, assignments too rugged.

John Leunis is founding his first Sodality carefully searched for generous lads, then drew up a training program, repeatedly laid down tests of prayerfulness, self-renunciation, and generosity. Then somewhere in the process, he put his lads through the essentials of *The Spiritual Exercises.* In less than a year he had been a kind of novice master for a generous group of genuine young men. At its close he invited them, laymen all, to give themselves to Christ's cause under Mary's protection. Their response startled the young cleric. It was beyond his expectations; it stayed firm under stern reiteration that this was for good, for life. He learned the youthful paradox, which those of us who work with young people have also learned: ask for little and get it not; ask for all, forever, and the answer to your appeal will be overwhelming.

Leunis built far more wisely than he realized, or perhaps more accurately, he followed his inspiration, and came to know the power of God's Providence when it is set in motion through Our Lady, and works after Mary's pattern. He could scarcely have realized that his little group and his simple yet flexible plan for formation and operation under Mary's banner had opened up undreamed of extensions of the "Free Lances of God."

A history of the Sodality of Our Lady would take too long to tell. A few high points must be given. The Pope who has given to all the Church this Marian Year and the latest Marian defined dogma, her glorious Assumption into heaven, is himself the most distinguished living member of the Sodality. Six years ago he issued an Apostolic Constitution which our own beloved Cardinal Stritch has called the *"Magna Charta of the Sodalities."* Less than two weeks ago in Rome Pius XII was greeted by Sodalists from all the world on the diamond jubilee

of his admission into Our Lady's Sodality. His words and writings on the Sodality have a lyric quality one seldom finds in papal documents.

Historical records of the Sodality reveal that its way of life has produced some forty canonized saints, four of whom are Doctors of the universal Church; it has nurtured thirty-seven founders and foundresses of Religious Orders or Congregations; it includes heads of State of almost every kind in many lands, of whom two examples will serve, both of them martyrs to principle: García Moreno, the martyred President of Ecuador, and heroic Chancellor Dolfuss of Austria, one of the earliest opponents of Nazism; military leaders like Marshal Foch of World War I and General Moscardo, Commander of the Alcazar. In the Fine Arts, Sodalist Tasso stands out; and distinguished painters like Seghers and Rubens. Rubens was secretary of the Latin Sodality at Antwerp for seventeen years.

But much more important than famous names, and much more characteristically Marian Sodalists are the unknown and unsung faithful servants of Mary in Our Lady's Sodality in every land and in almost every walk of life. The aim of these was not simple devotion to Our Lady, not the shaping of a bond of dependence to a rock of safety. It was scarcely self-centered at all. It was the building of men who could make the noblest thing that man can make—a decision, a decision that fits a man's destiny and his dignity, that makes him immeasurably more a man. "Men, real men," to use the words of Pius XII, was the end result of Sodality formation, Sodality living, Sodality apostolate, men who in the words of Pius XII "became ministers of Mary and, so to speak, her visible hands on earth."

These, for the records, are the unsung plodders in a glorious army of militants. To them, more than to heroes, heroines, and geniuses goes out the love and care and gratitude of Mary, Queen of the Society of Jesus and Queen of the Sodality. Immaculate Mary, then, Queen of this, our own free land, and soon to be declared by Christ's Vicar, Queen of All the World, is Queen of the Society of Jesus. For she mothered and supported its military Founder; she was by his side as he shaped the discipline of his Company of Jesus through *The Spiritual*

Exercises. Mary's Immaculate Conception became for these disciplined troops the symbol and the touchstone of true faith and high courage. Finally, when the sons of Ignatius were unequal to the battle that faced them, it was Mary who inspired the formation of a dedicated lay group under her standard, the Sodalities of Our Lady. For these reasons and many more is Mary, Queen of the Society of Jesus.

Jesuits gratefully and humbly form their ranks and raise their banners alongside other and, in many cases, older fighting forces of this peerless universal Queen—Queen of the Servites, Queen of the Benedictines, Queen of the Dominicans, Queen of the Franciscans, Queen of a recent gallant American missionary order which has already poured out its man power and woman power and its very blood, Queen of our own nation's Missionaries of Maryknoll; Queen of every active and contemplative group of religious men and women, who in devoted multitudes spread Christ's kingdom and Mary's reign into a world that desperately needs this Son and this Mother.

* * *

How

An earnest enforcement of interior religion, a jealousy of formal ceremonies, an insisting on obedience rather than sacrifice, on mental discipline rather than fasting or hairshirt, a mortification of the reason, that illumination and freedom of spirit which comes of love; further, a mild and tender rule for the confessional; frequent confessions, frequent communions, special devotion towards the Blessed Sacrament, these are the peculiarities of a particular school in the Church, and St. Ignatius and St. Philip are masters in it. As then St. Philip learned from St. Benedict what to be, and from St. Dominic what to do, so let me consider that from Ignatius he learned how he was to do it. He said to some Jesuits whom he met, "You are children of a great father. I am under obligation to him, for your master, Ignatius, taught me to make mental prayer."

CARDINAL NEWMAN

The School of St. Philip Neri

GEORGE M. MURPHY, S.J.

In the fall of 1945, two priests at Weston College, Fathers Edward L. Murphy and Richard V. Lawlor, discussed the need of a school for delayed vocations to care for veterans of military service. It was their opinion that many veterans would be looking for such a school in order to begin their preparation for the priesthood. This opinion was submitted to Father John J. McEleney, the Provincial of the New England Province. Father McEleney shortly thereafter discussed the matter with the Most Reverend Richard J. Cushing, Archbishop of Boston. Archbishop Cushing gave hearty approval to the suggestion that a school for delayed vocations be undertaken by the Society of Jesus in the Archdiocese of Boston.

Because so many priests were serving as chaplains, nothing further was done about the school until the spring of 1946. By that time the chaplains were being released from military service in large numbers. In March, Father George M. Murphy, still technically in the Army but on terminal leave, returned to Boston. Father Provincial called Father Murphy to see him at Weston College where he was engaged in the annual visitation. He explained the proposed school and asked Father Murphy if he could plan and publicize it in time for opening the following September. Father Murphy thought that he could do so. He was authorized to undertake the work. About two weeks later, April 8, 1946, Father Murphy took up residence at St. Andrew House, 300 Newbury Street, Boston, where he began the detailed planning for the school.

Campion House, Osterley, England, a school for delayed vocations, was founded by the late Father Edmund Lester, S.J., after World War I. A few years ago Osterley, as the school is commonly called, commemorated the ordination to the priesthood of the six hundredth alumnus. Father Murphy wrote to Father Clement Tigar, S.J., who had been associated with Father Lester in the work and who had succeeded him as superior. Father Tigar was very helpful. He sent literature, an outline of the course of studies and other information. It was evident, however, that the proposed American school would have to be conducted quite differently. Osterley is a

boarding school. Candidates, who have had only the equivalent of an American grammar school education, are accepted. Depending upon the scholastic background and talents of the individual, the students attend Osterley from one to three years. The Latin course stresses Ecclesiastical Latin and the Latin of the Fathers. With substantial aid in the nature of freewill offerings obtained regularly from the laity, together with the work of the students in the house, in the garden and in the hennery, board and tuition charges are adapted to the financial status of the individual.

American Conditions

The American school would have to be a day school for some years, at least. Because of compulsory education to the age of sixteen, most Americans are high school graduates. Only by exception, therefore, would students with less than a high school diploma be accepted. Most of the seminaries and religious houses of study require a foundation in Classical Latin for admission. Since the American school was to be self-supporting and there was no endowment available or in prospect, there would be fixed charges for tuition. With acceleration in mind it was determined that the course of studies would be limited to one school year. Encouragement to make this decision was derived from the fact that in one school year very good results had come from the class, called Special Latin, which had been taught by laymen at Boston College High School for many years. Mr. Eugene Feeley and his successor, Mr. Joseph McHugh, two exceptionally versatile, devoted and self-sacrificing men, are revered in the memory of many priests in the Boston area who received their early Latin training in that special class.

The Veterans Administration requires approval by state authorities of any school in which veterans use their GI benefits. The Board of Collegiate Authority is the agency authorized to approve in the Commonwealth of Massachusetts. To get approbation it is necessary to submit a rather detailed prospectus of the various courses offered, the schedule of classes, etc. With the aid of an old Latin Syllabus for the Jesuit high schools of the Maryland-New York Province and a current catalogue of Boston College High School, the prospectus was

prepared and submitted to the Board of Collegiate Authority. The approval was received rather promptly, thanks to the reputation of the Society of Jesus in educational matters.

In that prospectus two programs were defined. Program I was offered for those who were lacking a high school Latin foundation. Program II, in which a Latin foundation was supposed, offered an accelerated junior college course in Latin poetry and rhetoric together with other subjects. In both programs English, French, Greek, Mathematics, History and Religion were offered. A full schedule involved twenty-five class hours weekly, the number stipulated by the Veterans Administration since the school was approved on a class hour, not on a semester hour, basis. In the prospectus the proposed school was named "The School for Delayed Vocations."

Some time previous to the final determination of the curriculum, a tentative site for the school was arranged. On April 10, Father Robert A. Hewitt, Rector of Boston College High School, offered The School for Delayed Vocations the use of two unoccupied classrooms and an office in the Annex of Boston College High School, 620 Massachusetts Avenue, Boston. Though, for reasons which will be brought out later, the school never occupied any of this space, the address was used in the application for state approval and in the first publicity.

Final authorization to publicize the school had not yet been granted by Father Provincial. April and May passed and, as each week went by, Father Murphy became more and more concerned over the delay because there were only three months remaining before the scheduled opening of the school. It should suffice to note here that much of the delay could be attributed to apprehension or, perhaps, prudent concern, about substantial financial commitment. On June 1, 1946, Father Murphy was authorized to send out the publicity.

Publicity

In the preparation and distribution of the publicity, Father Calvert Alexander, editor of *Jesuit Missions,* was very helpful. Upon his advice the releases to the Catholic press included a mat of Father Murphy in army uniform. Father Alexander supplied Father Murphy with a complete list and the ad-

dresses of Catholic magazines and newspapers in the United States. The publicity was released under the date of June 12th. The response was so prompt and so widely distributed that it is presumed the press coverage was rather complete. By mail and by telephone the inquiries about the school were multiplied. In addition to the press release, typed letters to all Catholic bishops and major religious superiors were mailed at about the same time. Many replies, manifesting personal interest in the school, were received from the bishops.

In May Father Murphy had looked into the facilities of Boston College Intown at 126 Newbury St., Boston. There was sufficient classroom space available, since only night classes were conducted there. Anticipating, however, that the college in Newton might need the space for some day classes, Father William L. Keleher, Rector of Boston College, hesitated at that time to allow the new school to be established at that site. About two weeks after the publicity was sent out and after the address of the school had been announced as 620 Massachusetts Ave., Boston, it was definitely determined that Boston College Intown would be available for The School for Delayed Vocations. Father Keleher graciously granted the permission. At the time and until September 9, the day of *schola brevis,* the allotted space was occupied by Newman Preparatory School. Newman Prep then moved to another and more commodious location.

Still using his room as an office and the parlors of St. Andrew House for interviews with prospective students, Father Murphy personally took care of all correspondence and other details until August 19, when an office was set up with a telephone, typewriter and a secretary in one of the vacant classrooms at Boston College Intown. Fathers Bernard A. Murphy and Eugene P. Burns had already been assigned to teach at the school and to reside at St. Andrew House. In early August it was clear that some provision would have to be made for boarding facilities for many students. With permission of Archbishop Cushing and the late Father George Gately, pastor, on Sunday, August 4, Father Murphy spoke at all the Masses at St. Mary's Church, Milton. He asked the parishioners to offer their homes to board the students. The following Sunday, the same appeal was made

at all the Masses at St. Mark's Church, Dorchester, with the permission of the pastor, Rt. Rev. Msgr. Patrick J. Lydon. The people of both parishes responded generously. Accommodations for over forty students were provided. Because the prospective enrollment was far in excess of what had been anticipated, Father Provincial was asked for another teacher and assigned Father John L. Barry to the school. Four Catholic laymen, full time teachers in Boston high schools, were retained to teach French, Mathematics and History.

Friday, September 6, was Registration Day. Eighty-five students were registered, forty-five of them being out-of-state boys. Over ninety per cent were veterans of military service. The youngest student was eighteen years of age; the oldest, thirty-six. The average age was twenty-six.

Valuable Observations

It would be burdensome to record, and probably boring to read, many of the incidents and trials of those days when the school was having growing pains. Without regard for chronological sequence or relative importance, some of the observations of the past eight years will be set down in the hope that they may be of value to some of Ours.

It is now clear that The School for Delayed Vocations, renamed The School of St. Philip Neri in the spring of 1947, is a permanent institution. The average enrollment over the years has been about ninety. Although many of the candidates have been delayed by military service, in recent years that delay is not the primary reason for seeking out this school; rather it is a lack of sufficient foundation in the studies, principally Latin, required of candidates for the priesthood. Pragmatic American educational theories have rather generally reduced the emphasis on Latin studies. Some public high schools offer no Latin; others offer only two years of Latin. Where the policy of social promotions is the practice, a student could study Latin for four years in high school and still know very little of the fundamentals of Latin grammar and syntax.

The influence and reputation of The School of St. Philip Neri has been established by its graduates in seminaries and religious houses of study throughout the United States. For

the past three years the school has refrained from any paid advertising. What little advertising of that sort had been done previously was found to be unproductive. The present large enrollment of over one hundred proves that the school is rather well-known both in the United States and in English-speaking Canada. Already twenty-five of the graduates are priests.

Program II, which offered accelerated junior college subjects, was discontinued at the conclusion of the school year 1952. There was little demand for that course, probably because there was no great need. If a candidate for the priesthood was young and had a good Latin foundation, it would be better for him to take the regular college courses in a minor seminary or in a religious house of studies. If the candidate was older and had a good Latin foundation, experience had taught Father Murphy that the need of further Latin studies, as such, would depend upon the requirements of the diocese or religious community which the candidate chose. Philosophy and theology, as taught in many seminaries in the United States, demand little more than a reading knowledge of Latin. Many graduates of the school, who had only the Latin of Program I, have entered the philosophy department of major seminaries and have progressed with their classes. The subjects offered in Program I have been limited for some years to Latin, English, Greek or French and Religion. Mathematics and History have been dropped in order to devote more time to the other subjects.

Several inquiries from priests concerning the method of teaching Latin have been received over the years. The writers were interested in acceleration, and seemed to think that The School of St. Philip Neri might have a special technique. They have been advised that all teachers are Jesuit priests with long experience, that each teacher has his own method, and that there is no substitute for the long and wearisome hours of study on the part of the students.

Admissions

In the admission of students the school has a particular difficulty. Because the applicants come from all over the United States and occasionally from Canada and because their back-

grounds vary so much, it is impossible to give them a formal test or to have them travel to Boston for an interview. It has been very helpful, therefore, to refer applicants to Jesuits of other provinces for an interview, wherever that is practical. The interview is concerned more with temperament and moral suitability than the scholastic ability of the applicant. The consequent reports have been checked against the letter of recommendation received from the pastor or a priest-friend of the applicant, because, at times, there has been deliberate suppression of evidence in the personal recommendations. Certain applicants with a history of psychoneurotic and alcoholic episodes have been recommended without qualification.

On July 1, 1949, an estate in Haverhill, Massachusetts, was acquired by purchase. The estate itself is not large (only a little over five acres), but twenty-five additional acres of field and woodland were bought a few months later to insure room for possible expansion. Haverhill is thirty-four miles from Boston. Although the majority of the students of the school are enrolled as day students in Boston, Our Lady's Hall at Haverhill provides a resident school for a maximum of thirty-three students. During the first year Our Lady's Hall was annexed administratively to Campion Hall, North Andover, of which Father William A. Donaghy was then superior. Father George S. Mahan was minister of Our Lady's Hall and assistant director of The School of St. Philip Neri. Father John W. Chapman was instructor in Latin, Greek and English. Father John F. Duston was spiritual counsellor and instructor in religion. July 31, 1950, Father George M. Murphy, director of the school, was installed as superior of Our Lady's Hall. Since that time the day school and the office in Boston have been substantially administered by an assistant director, at present, Father Edward L. Murray, who resides at St. Andrew House.

According to certain statistics available in the spring of this year (1954), it is estimated that about forty per cent of the graduates will attain to the priesthood. Twenty to twenty-five per cent of the candidates enrolled drop out before graduation, of whom about half leave because of scholastic deficiencies. Thus, in a class of one hundred, twenty to twenty-five will leave during the year. Of the seventy-five to eighty stu-

dents who graduate, thirty to thirty-five will attain the priesthood. In the first three years after graduation about forty-five per cent of the graduates abandon their aspirations to the clerical state; in the succeeding years, as ordination approaches, the defections annually are appreciably less, averaging roughly about five per cent each year. In the past eight years since the school was founded six hundred and forty-three graduates have been certified for further study for the priesthood. Graduates of the school are candidates for, or have already attained to, the priesthood in fifty dioceses and thirty religious and missionary societies.

* * *

The Way of All who Love

"The glory of God is to conceal the word, but the glory of kings is to find it out," says Solomon the Wise (Proverbs 25, 2). Commenting upon the passage, Bacon remarks that the Divine Majesty, adopting the simple play of children, takes delight to hide His works, to the end to have them found out; and that kings can have no greater honour than to be God's playfellows in this game. It is not the way of children only, to hide that they may be found; it is the way of all who love. The watching, the delay, the seeking keeps the mind alert and stirs the heart into activity, while the delight of each fresh discovery swells the volume of love. "Seek and you shall find" is the rule of life, of the whole of life from its morning until night, in its intercourse with God. With Him it is not only the play of love that leads Him to lie hidden, though we know Him to be there; but a necessity of His ineffable nature, which, in this world, must ever remain in part remote and inaccessible, be He ever so near and friendly. Though He longs to be found He does not force Himself upon unwilling hearts. The will of our heart is expressed and our moral nature invigorated by the search after Him, here and there, at every turn in the house of nature, everywhere throughout the house of grace. But we can never find or know Him so completely that nothing more remains to be known. If we could, God would be no greater than we, nay, even less; since what we can master must be lower than ourselves. We can master the science of numbers, but not the science of God. "Never seek to be satisfied," writes St. John of the Cross, "with what thou canst comprehend of God, but rather with what thou comprehendest not." This it is that keeps up the game, and stimulates day by day our faith and hope and charity. "They that eat Me shall yet hunger: and they that drink Me shall yet thirst" (Ecclesiasticus 24, 29).

William Roche, S.J.

The First Trial of the Noviciate

Charles Forest, S.J.

It was by means of the Spiritual Exercises that St. Ignatius recruited his first followers. Once his Order had been approved by the Holy See, he won new members to its ranks by this same means. It was entirely natural therefore that when candidates presented themselves for admission into the Society of Jesus in the years that followed, the first trial to which they were subjected was that of the Spiritual Exercises. This was the case at least for those who had not yet made them before their entrance into the noviciate. The Constitutions written by St. Ignatius are explicit on this point: the first experiment is to be the thirty day retreat. "Primum est in Spiritualibus Exercitiis mensem unum plus minusve versari."[1] Although the normal procedure is to begin with this experiment, it can, by reason of circumstances, be postponed till a somewhat later time.[2] But it can never be entirely omitted or replaced by another longer experiment, as can, for example, the month-long pilgrimage.[3]

Omission of Exercises

It may appear strange that, despite these strict injunctions, a certain number of novices in the early years of the Society finished their noviciate without having made the Exercises. There is no lack of evidence to substantiate this. The first noviciate of the Society was opened at Messina in 1550 under the direction of Father Cornelius Wischaven. The novices, whose fervor was a source of universal admiration, followed the regular courses of the College of Messina.[4] It is hard to see how they could have made the thirty day retreat at the same time, unless they did it during the vacation period. Father Jerome Nadal's testimony is more convincing. Commissioned by St. Ignatius to promulgate the Constitutions, he went about the provinces of the Society in Europe. In the course of these visitations he made use of certain questionnaires.[5] Some of these, as well as the answers elicited, have been preserved. One of the points of the first questionnaire

---

Translated from the French by Thomas L. Sheridan, S.J.

had to do with the Spiritual Exercises. Had the Fathers and Brothers made them? For a period of how many days? How often? A long extract from these answers has been published.[6] We discover therein at least five Fathers or Brothers who, despite several years of religious life, have not yet gone through the Exercises; some others have made only the first week; there are some who did this latter twice. We find one who prolonged his retreat for a period of five weeks. Father Costerus spent a month in it, which was considered the normal procedure. Another made twenty or twenty-one days; others speak of ten days. There is one who made the Exercises before entering religion. Several others answer that they went through the Exercises, without giving any further details. For a large number no answer is cited. We must suppose that all of these received the usual formation. We are not surprised therefore at Father Nadal's recommendations to the Provincials whose houses he visited. In 1566, after his stay at Vienna, he asks the Provincial to make inquiries in all his colleges about those who have not yet made the Spiritual Exercises and to see to it that they make them as soon as possible.[7] A similar request is made at Mainz[8] on the seventh of January 1567 and that same year, or the year following, at Louvain.[9] The same recommendation is found in the general observations which were revised by Nadal towards the end of his life.[10]

We come to the same conclusion from examination of a sixteenth century edition of the Directory of the Exercises. The author is examining the procedure followed in giving the Exercises to members of the Society. He distinguishes between different classes of exercitants: first of all the novices and then the older religious (antiquiores); among the latter: "Vel alii ingeniosiores et doctiores, et qui semel fecerunt saltem primam hebdomedam *aut qui non fecerunt, etiamsi diutius manserunt in Societate.*"[11] In these early days then there were some who, after many years of religious life, had not even made the first week of the Exercises. A typical case in point is that of John Leunis, the founder of the Sodality of Our Lady.[12] He entered the Society in Rome on May 3rd, 1556. After a little more than three months noviciate he took his vows,[13] without having made the Spiritual Exer-

cises,[14]—and this during the lifetime of St. Ignatius. His noviciate had been interrupted because of the serious situation then existing in Rome.[15]

Explanation

How are we to explain this anomaly? In these early days the Society was still in the experimental stage. The Constitutions, still on the drawing board as it were, had not yet been published. That explains a great deal. Nevertheless we can cite other causes. One of the principal causes was the lack of noviciates properly so called. At Rome St. Ignatius took personal charge of the formation of the novices. But in the provinces they were often scattered among several houses of the Society, in some cases without a master of novices capable of forming them.[16] We have seen that the first noviciate was founded at Messina in 1550. Francis Borgia founded another one in 1552 at Simancas. It was while he was general that Sant' Andrea was opened at Rome in 1567.[17] Moreover noviciates were beginning to multiply. By the year 1579 there were twelve.[18] From that time on they continued to increase in number and the formation of the novices became more and more uniform. Another reason why the Exercises were often delayed is to be found elsewhere. As they were first conceived by St. Ignatius, the Exercises were to be given to each one individually under the personal supervision of a director. Now in a house of formation the Master of Novices could give the retreat to, at most, only a few novices at a time. When novices were numerous, it was necessary to postpone the exercises for many of them to a later date and to begin the noviciate with other trials. In this way some finished their period of formation without having had the opportunity to make the long retreat. This happened all the more often in the beginning when the noviceship was ordinarily curtailed, sometimes lasting only a few months.[19] Nevertheless it was required that they make up later on whatever trials they had missed.[20]

One of the ways in which this was done was the so-called *Catalogus Mortificationum.* Eight days before the fall holidays this catalogue was published in the houses of study.[21] In it are enumerated the majority of the noviceship trials:

"Exercitia spiritualia, peregrinationes, in hospitali servire, servitia domestica, docere pueros doctrinam christianam." These were some of the penances which were proposed at the Roman College and which served as a guide for the provinces. It was up to the scholastics to choose which they preferred; the superior could either grant the permission or refuse it. The latter, according to a remark of Father Nadal,[22] was not to be too generous in granting permission for the pilgrimages, but more liberal as regards the Spiritual Exercises and other practices which could be performed within the house.[23] It was by means of these retreats, of more or less lengthy duration, that fervor was renewed and the scholastics were able to make up for what they had missed in the noviciate. The remedy was, however, insufficient.

Group Retreats

A solution to the problem seemed to lie in giving the Spiritual Exercises to an entire group of novices who had entered the same year. Some attempts were made at this. Father Duhr reports that, "in the Rhine Provinces the retreat was customarily given to several novices at the same time; but on November 4th, 1582 this was prohibited by Father Manare, the Visitor to Germany at that particular time."[24] In a Directory of the Exercises which was written before 1591 by Father Paul Hoffaeus, who had been the German Assistant since 1581, mention is made of the Spiritual Exercises being given to three, four, or more of Ours at once. When the master of novices does not have the time to give the points for meditation to each one individually he can do so to the entire group, giving them in summary form the points for three or four meditations. These points are then to be posted in a place accessible to all. Once a day, if he so deems, the master is to give a conference for all.[25] The Rector of the noviciate of Landsberg, Father Crusius, in a letter to Father Claude Aquaviva dated July 3rd, 1584, asked for permission to give a group retreat to some two to six novices who had entered at about the same time. In his answer of August 8th that same year[26] the General declined to grant this permission. The traditional practice then everywhere in effect was to be followed. The Exercises must be adapted to the dispositions of

each one. For some it will be necessary to repeat a certain meditation, for others not. For some individuals entire sections of the Exercises can be omitted; for others certain parts must be added. According to the book of the Exercises the director is to visit each retreatant once a day and ask him for an account of his progress in making the Exercises. It seems that Father Crusius assembled the entire group of retreatants to question them about the meditations which they had just made. He even saw therein certain advantages from the point of view of their training. Father Aquaviva was entirely opposed to this:[27] whatever answers are given in such sessions will only have to do with generalities; no one will speak of the inner workings of his soul in the presence of others and thus the director will fail to come to know each retreatant personally, a factor of paramount importance in the Exercises. When Father Crusius again pressed the point, urging his reasons, Father Aquaviva (November 28th, 1584) was steadfast in his refusal.[28] From his answer we learn that in Rome several used to make the retreat at the same time, but they each received personal direction, being given the points for meditation privately once or twice a day.[29] As the noviciates became more numerous, however, and the number of novices in them increased, the practice of the group retreat was finally adopted.

Views of St. Ignatius

What did St. Ignatius think of the group retreat? In his own time the Exercises had already been given to entire communities at once. Since it was physically impossible to do otherwise the founder was not opposed to it.[30] And yet when the complete Exercises were given to really apt subjects, this was done in private. When the formation of members of the Society was involved, we can well believe that any departure from this method was considered undesirable. In the *Examen Generale* St. Ignatius, speaking of the noviciate trials, writes: "Primum est in spiritualibus exercitiis *mensem unum plus minus versari.*"[31] He adds, however, at the end of the same line: "tum etiam in oratione vocali et mentali, *iuxta cuiusque captum.*" In the Third Part of the Constitutions, in the section devoted to the noviciate, he will say: "ad quod confert

aliqua Exercitia spiritualia illis qui nondum se exercuerunt in eis *vel omnia* tradere, prout unicuique in Domino iudicabitur."[32] In the *Declaratio* which follows this section[33] St. Ignatius distinguishes between three classes of novices: the first are formed men, who have already been initiated in the Spiritual Exercises ("qui ex se Exercitiorum spiritualium intellegentiam habent"); general direction will be sufficient for these. The second group is made up of those who are suited for the Exercises ("quamvis ad spiritualia Exercitia apti sint"), but who have not yet made them. These are to receive additional help (operae pretium erit aliquando iuvare). It is safe to say that most of the novices who were young when they entered religious life fell into this category. A third class is not suited for the complete Exercises. This type can be found among the Brother postulants. They will be given what is suitable for *ipsorum captui* and what will help them in the service of God.

The same standard is not suitable then for all. Some will make the complete retreat *(omnia)*. Others, less proficient, will only be given a part of it *(aliqua)*. There is no reason why these latter cannot make a thirty day retreat, but they should make use of simpler exercises and those which are more within their scope. Since a private retreat lends itself much more easily to this process of adaptation, it is easy to see why the first Generals hesitated to depart from the traditional practice in this matter.

Another Type

It might be well to make a distinction here between group retreats with points for meditation given to the entire group in a body and retreats made by several at the same time wherein the director gives each one individual attention. The first type of retreat was not allowed in the noviciates. We learn this from the *Responsa* of the Generals.[34] But this is not true of the second type. In Father Aquaviva's time,[35] as well as under his successor, Father Vitelleschi,[36] both at Rome in the noviciate of Sant' Andrea and probably elsewhere, it was customary for several novices to make the long retreat at one and the same time. In the midst of his other occupations, Blessed Peter Faber, and he was not the only one, sometimes

gave the exercises to a number of separate retreatants.[37] We have a wrong notion of the nature of the Exercises if we think that the points for meditation must be given before each one of the meditations. According to the book of the Exercises, the director would ordinarily see the retreatant once a day[38] and would furnish him with sufficient matter in abbreviated form for the meditations of that day. This was usually done in writing.[39] In this way the retreatant was left more to himself and hence had more time for prayer. During the first week the five exercises which are assigned for the first day are repeated on the days following as long as they furnish what is desired. Usually the meditation on the four last things is added, but not even this is absolutely necessary. The meditation on the Kingdom is repeated without the necessity of any new points. At the beginning of the second week one hour is devoted to the contemplation of the mystery of the Incarnation, another to that of the Nativity. The next two exercises are merely a repetition of these. St. Ignatius notes that for the contemplations no special preparation is necessary. Something like an addition takes its place: "Ubi primum in mentem veniet adesse meditandi horam, priusquam accedam, prospiciam eminus, quo ferar, coram quo sim appariturus; ac transcursa obiter Exercitii oblati parte, contemplationem statim auspicabor."[40] The same method is recommended for the weeks that follow. The important thing is the daily visit of the retreat master and his interview with the retreatant as directed by the Annotations.[41] Conceived in this way, the retreat can be given by the master of novices to several at one time. In the days of Claude Aquaviva and his successor, Father Mutius Vitelleschi, groups of novices made the Exercises in this way. We have their explicit testimony.

When several boys of about the same age enter the noviciate directly from a secondary school the circumstances in which they find themselves are much the same and it is conceivable that the matter of the book of the Exercises could be presented to them as a group. This development is entirely natural and in no way contrary to the mind of St. Ignatius, provided care be taken to preserve individual guidance. We saw above that this was done in the time of Father Hoffaeus, the German Assistant under Aquaviva. And was this not

very likely also the case at Malines? It is hard to see how a certain Father Sucquet, Saint John Berchmans' master of novices there, could have given an individual retreat to each of the more than one hundred scholastic novices.[42] We know from the writings of St. John Berchmans[43] that during this period in 1616 and 1617 there were groups of novices who made the long retreat together; the retreatants were not too numerous and undoubtedly the retreats were made throughout the entire winter. The novices who were making the retreat would have breakfast in a special refectory and eat dinner and supper at second table, at places reserved for them. We may suppose that the same procedure was followed then as in the time of Father Hoffaeus: the points for meditation would be assigned once a day and the retreatants would be visited daily by the master of novices who would give each one individual attention and guidance. These were really the Spiritual Exercises, as St. Ignatius understood them.

Various Practices

The history of the Spiritual Exercises has not yet been written from this point of view. It is certain that the practice of giving the long retreat to a group of novices entering about the same time spread gradually and, little by little, became the general rule. Father Balthazar Alvarez, the immediate successor to Saint Francis Borgia, who lived during the time of Father Everard Mercurian, "was very strict in observing the rule which prescribes that the novices are to be left alone in their rooms during an entire month." This is what we read in Father Luis de la Puente's biography of him.[44] There is obviously no question here of a group retreat. St. Joseph Pignatelli, who was a master of novices immediately after the restoration of the Society in Italy, was content with giving the points for meditation in common twice a day.[45] His biographer is careful to point out[46] that he was faithful to the traditions of the province of Aragon, to which he had belonged before the Supression in 1773. The Fathers in White Russia, who had never experienced the Suppression continued to give the long retreat to their novices according to the traditional method of the Society. We read in the life of Father J. B. Roothaan that for the thirty day retreat each

one had the use of the Latin text of the Exercises (the Vulgate) as well as Father Petitdidier's work containing all the meditations of the long retreat. Twice a day Father Eckart, Socius to the Master of Novices, would explain the text of St. Ignatius to the retreatants and would point out to them the matter for meditation. Every day each one had his assigned hour in which to give an account to the retreat master of the progress he was making in the retreat.[47] Apparently, therefore, the method used here was the same as that employed by St. Joseph Pignatelli for the novices in Italy.

In Rule 28 for the master of novices there was to be no immediate change, however, in the prescription that the retreat be given individually to each novice: "Exercitia spiritualia primum *singulis,* eo quo procedunt ordine, praescripto tempore atque exacte tradantur, *secundum uniuscuiusque dispositionem et captum,* juxta regulas libri Exercitiorum, praetermissis tamen his, quae ad electiones spectant; mente et voce orandi rationem habeant, quam in posterum servare debeant."[48] It was not until the 1932 edition of the *Regulae Societatis Jesu* that this rule was modified and made to conform to actual practice of the Society. "Exercitia Spiritualia, quod est primum ac praecipuum experimentum, *omnibus* eo quo procedunt ordine, praescripto tempore atque exacte tradantur secundum Regulas Libri Exercitiorum, non instituta tamen nova electione status, ut inde praeter alia genuinum Societatis spiritum hauriant et certam nostroque Instituto consentaneam mente et voce orandi rationem in posterum habeant. *Quamquam autem haec Exercitia omnibus simul tradi solent, Magister tamen unumquemque pro eius indole et animi dispositione privatim iuvet ac dirigat.*"[49] It is the duty of the master of novices therefore to give individual guidance to each one and thereby avoid the disadvantages which could be incurred because of a group retreat.

Length of Exercises

How long should the Exercises last? As we have seen above, St. Ignatius specifies a retreat lasting thirty days, more or less, for the noviciate: "Primum est in Spiritualibus Exercitiis mensem unum plus minus versari." In the Third Part of the Constitutions[50] he makes provision for the case

of those who would not be able to make the four weeks of the Exercises. There is no reason why these latter cannot spend the entire month in simpler exercises, of which there is no lack. And yet we find some departures from this. In 1622 Father John Copperus, Provincial of the Rhine Province, sent Father Mutius Vitelleschi a report concerning the length of the Exercises.[51] In that province the practice had existed for several years of finishing, after a space of only three weeks, what they called the first probation and long retreat. This practice had been approved by a Visitor. He adds that the novices made a three day retreat twice a year on the occasion of the semiannual account of conscience and, in addition to this, made an eight day retreat at the end of each year. In this way they made up in some way for missing the long retreat at the beginning of the noviciate. Father Vitelleschi's answer is that the Exercises are to be made in their entirety: "Curandum erit, ut exercitia fiant integra."[52] Still he does ask the Provincial to send him a report on the entire question, after he has sought the advice of his consultors and other experienced Fathers.[53] In this same *responsum* Father Vitelleschi recalls that at the Roman noviciate (in 1622) the exercises usually lasted three full weeks (twenty-four days).[54] If we take into consideration the days spent in the retreat which has just been made during the first probation and which consisted of the first week of the Exercises,[55] we have the month-long retreat envisioned by St. Ignatius for the first trial of the noviciate.

Father Nadal is more accommodating for the late-comers who have still to make or complete the Exercises. If they cannot make the Exercises in their entirety then they are to make at least the first week and some of the contemplations of the second week.[56] The practice of making the long retreat for the space of about a month is now in force in all the noviciates of the Society of Jesus. During the eighteenth century in France it was customary to give the four weeks of the Exercises, not all at once, but over a period of time with rather long breaks in between each week. Father Petitdidier (+1756) is our source for this fact: "In quo tamen a multis annis tenerae novitiorum aetati prudenter consultum est, ut mensis ille, non continuo fluxu et uno tenore, sed interpolatis

vicibus obiretur" and he adds the reason for this: "per quod et taedio longioris secessus obviatur, et aucto fervore fructus uberior colligitur."[57] By acting in this fashion all they did was to conform to the spirit of St. Ignatius who stipulates that account must be taken of the age, the dispositions, and the physical health of each one.[58] Young novices are in no way to be treated like grown men. St. Ignatius himself allows men who cannot free themselves entirely from matters of pressing business to make the Exercises even in their entirety, spending an hour and a half each morning and extending the length of the retreat for a much longer period.[59] The Exercises are only a means. The end in view is "the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment."[60]

NOTES

[1] *Const. Soc. Jes., Examen,* c.4 n.65.

[2] *Ibid.* n.64.

[3] *Monumenta Historica S.J.*, NADAL, Ep. IV, 596: "Exercitia spiritualia dentur iis, qui in Societatem admittuntur, nec videtur causa ulla esse posse cur mutentur in alias experientias, seu probationes, sicut caetera mutari possunt cum iudicio et dispensatione superiorum." Cf. also p. 206 and *Reg. Mag. Novit.* 36(28).

[4] A. Kleiser, *Ein Seeleneroberer, Cornelius Wischaven,* 1930, p. 131.

[5] NADAL, I. Appendix XX-XXIII, p. 789 ff.

[6] NADAL, II, p. 527-589.—We discover the existence of a similar situation shortly after the restoration of the Society of Jesus in 1824. Out of sixty novices in Rome only five had made the long retreat alone with the aid of books. G. Pirri, *P. Giovanni Roothaan,* 1930, p. 182 ff. In P. Albers, *De Hoog Eerw. P. Joan. Phil. Roothaan,* Nymegen 1912, I., p. 58, 59 we find the same details. Father Roothaan remedied this situation. In 1834 he was able to write that all the novices were making the Spiritual Exercises for the space of a month.

[7] NADAL IV, 289.

[8] *Ibid.* 329.

[9] *Ibid.* 344.

[10] *Ibid.* 597.

[11] M.I. ser. 2a, *Exercit. spirit.* 889-890.

[12] J. Wicki, *Le Père Jean Leunis (1532-1584), Fondateur des Congrégations Mariales.* Rome 1951.

[13] These were devotional vows.

[14] Wicki *op. cit.* pp. 21, 54, 59 ff. "Nullas probationes feci praeter communes in domo probationis," answer to Nadal, p. 105, 9.—On the occasion of his last vows in 1584 he made a retreat which lasted a few days, p. 122, doc. 28.

[15] Wicki, p. 15. There was danger of war breaking out between Paul IV and the Hapsburgs.

[16] NADAL, III, 507, 2. Francis Borgia to Nadal: "parte perche è più facile di trovar un maestro di novitii che molti."

[17] NADAL, III, 531, 3. In a letter to Nadal announcing this event Francis Borgia speaks of the founding of two other houses of formation, one at San Angelo in the kingdom of Naples, the other established by the Archbishop of Salerno at San Severino. *Ibid.* 560, 3, Borgia points out to Nadal that there is still no noviciate in Belgium.—In the Province of the Rhine the house at Trier was made a noviciate in 1569. Here they assembled the novices who had been scattered about in the colleges; nine arrived from Cologne, six from Mainz. Trier was able to begin that same year with twenty-three novices. B. Duhr, *Geschichte der Jesuiten*, I, p. 527.

[18] *AHSI* XIII (1944) E. Lamalle, *Les Catalogues des Provinces et des domiciles de la Compagnie*, p. 78.

[19] *Mon. Borgiae*, III, 500-501 and *passim.*

[20] *Const.* Examen gen. c.7, 6 (127): "quibus (experimentis) si non fuerit, propter causas aliquas legitimas, ac fine aliquo bono prae oculis habito, antequam ad studia mittatur, perfunctus, eis (studiis) confectis, *omnia experimenta et probationes* superius declaratas subibit."

[21] NADAL IV, 447-448.

[22] *Ibid.* 416: "Videant autem Superiores ne sint largi nimium in mittendis ad peregrinationes. Sint autem in dandis exercitiis largiores et aliis mortificationibus, quae agi possunt domi."

[23] And yet we see John Leunis asking several times for permission to devote some time to making the Exercises, which he had not yet made. He even asked for permission to go and spend some time in the noviciate to renew his fervor. And although he never succeeded in obtaining either of these requests, he was allowed more than once to make long pilgrimages. Wicki, *op. cit.* 21, 34, 45, 59.

[24] B. Duhr, *op. cit.* I, p. 535, note I. Father Oliver Manare wrote at this time to Claude Aquaviva: "communiter exercitia dantur simul pluribus," apparently to condemn this practice.

[25] M.I. ser. Ia, *Exerc. spir.* p. 994.

[26] "Certum est non expedire ut pluribus simul et una opera tradantur, non solum quia nunquam fuit talis usus, sed etiam quia pro diversitate personarum diversae saepe meditationes tradendae sunt, et quibusdam quidem iniungendum ut aliquas repetant, aliis non; aliquando etiam cum aliquibus, certa puncta vel meditationes integrae omittendae; ex quo apparet non uno omnes tenore duci posse." A.R.S.I. G.S. I, 120v. Cf. Duhr, *op. cit.* I, p. 533-535.

[27] "Accedit etiam quod quando ab ipsis ratio exercitii peracti exigitur: si coram aliis fiat, communia quidem facile aperientur, alia vero magis particularia, nec ut plurimum facile exponent, nec certe saepe expedit coram aliis exponi; unde non bene poterunt illorum spiritus discerni qui est fructus inter alios exercitiorum non minimus." A.R.S.I. *ibid.*

[28] A.R.S.I. G.S. 1. fol. 130.

[29] "cum neque tantam istic multitudinem existere credamus simul se exercentium, ut non singulis satisfieri possit, et si tamen aliquando existeret, facile occurri possit ei incommodo horis ita distributis ut omnibus suum tempus suppetat, quod etiam hic Romae videmus succedere ubi tamen saepe accidit eodem tempore pluribus exercitia tradi." *Ibid.*

[30] Cf. Ign. Iparraguirre, *Practica de los Ejercicios de San Ignacio en vita de su Autor*, p. 137-138.

[31] *Const.* Examen c. 4, n. 10 (65).

[32] *Const.* P. III, c. I, n. 20 (277).

[33] *Ibid.* R (279).

[34] Cf. *supra*, notes 24 and 26.

[35] Cf. *supra*, note 29.

[36] Cf. *infra*, note 54.

[37] Andrew Oviedo sometimes gave the Exercises to twelve or fourteen persons individually. Iparraguirre, *op. cit.* p. 69.

[38] *Lib. Exercit.* Annot. 2.—*Directorium*, c. 6 (422): "Coeptis Exercitiis sit diligens in visitando suis temporibus eo qui exercetur. Videtur autem expedire, ut *quotidie semel eum adeat*, neque tamen saepius, nisi aliqua occurreret necessitas."

[39] *Directorium*, c. 8 (434): "Ipsae autem meditationes dari solent in scriptis ne fatigetur memoria exercitantis (quod solet impedire devotionem, cum vires omnes sint integrae reservandae intellectui et voluntati)."

[40] *Lib. Exerc.* IIª Hebdomada, notandum quintum (131).

[41] *Ibid.* Annotatio 7 ff.

[42] Without counting the brother-postulants, there were from 100 to 120 Scholastic novices in the noviciate of Malines. K. Schoeters, *De H. Joannes Berchmans*, p. 101.

[43] Tony Severin, *S. Jean Berchmans. Ses Ecrits.* Louvain: 1931. *Monita generalia*, p. 55 and 56.

[44] Louis DuPont, *Vie du P. Balthasar Alvarez*, French translation by J. B. Couderc, Paris: 1912, p. 180.

[45] M. March, *Beato Giuseppe Pignatelli ed il suo tempo.* Versione di P. Agostino Tesio, p. 398 ff. The author points out that the Saint made himself available for consultation by the novices not only during the day but even: "andava anche talvolta a ritrovarli nelle loro camere, per informarsi del frutto spirituale ricavato, e li faceva passare ad altra materia, oppure ripetere una o piú volte la stessa, secondo che vedeva la loro mente penetrata della verità e la loro volontà decisa ad allontanarsi dal male ed abbraciare il bene conosciuto." It is to be noted that this manner of giving the Exercises is the same as that recommended by Father Aquaviva. Cf. *supra*, note 26.

[46] Cf. *ibid.* Cap. 43. *Trasmettendo lo spirito dell' antica Compagnia,* p. 477 ff. and passim.

[47] P. Pirri. *P. Giovanni Roothaan,* 1930, p. 57 ff. Father Eckart was the sole survivor from among Pombal's victims in Portugal. In P. Albers, *De Hoog Eerw. P. Jo. Phil. Roothaan,* Nymegen, 1912, I. p. 102, we find the same details on the subject of the long retreat in White Russia.

[48] *Inst. S.I.* vo. III, Flor. p. 124.

[49] *Regulae Societatis Jesu,* Romae, 1932, p. 190, ff.

[50] *Const.* P. III., c. I, n. 20 R (279).

[51] A.R.S.I. Congr. Prov. 1622, 57, fol. 31.

[52] *Ibid.* fol. 32. The answer was given on the thirty-first of December 1622, *ibid.* fol. 38.

[53] We have not been able to find any trace of this report. We are forced to presume that from that day forward the Exercises were given in their entirety in the Province of the Rhine.

[54] "In Romano novitiatu tres minimum integrae hebdomadae, ferme 24 dies, in exercitiis ponuntur."

[55] Cf. Nadal IV, p. 596: "priori modo dantur (exercitia), vel in prima probatione exercitia primae hebdomadis, vel, ubi sunt ingressi secundum (probationem), statim etiam reliqua."

[56] Nadal IV, 317: "Erit curandum, ut, qui non fecerunt exercitia, ii faciant bini vel etiam singuli, si non omnia, saltem primam hebdomadam, et nonnulla ex secunda, absque electionibus, et habeant suum secessum." and 597: "Qui hactenus e nostris exercitia non egerint, illa transigant et exacte quidem, si eorum patiatur valetudo vel capacitas, adhibito iudicio superioris, absque electione status."

[57] P. Io. Petitdidier, *Exercitia spiritualia,* tertio probationis anno a Patribus Societatis Iesu per mensem obeunda, Lugduni, 1825, praefatio, 2, 3.

[58] *Lib. Exerc.* n. 72: "Quae temporis distributio singulis quatuor hebdomadis communis est; variari tamen potest, atque augeri vel minui, prout unicuique, ad peragenda dicta quinque Exercitia, *aetas, animi corporisque dispositio, sive naturae ipsius complexio subservit.*"

[59] *Ibid.* Annotatio 19.

[60] *Ibid.* 22, Titulus: "Exercitia quaedam spiritualia per quae homo dirigitur ut vincere seipsum possit, et vitae suae rationem, determinatione a noxiis affectibus libera, instituere." Translator's note: I have used the translation of this as contained in Father Louis J. Puhl, S.J., *The Spiritual Exercises of St. Ignatius—A New Translation.* Westminster: Newman, 1951, p. 11.

The Vatican Radio Station

E. J. Burrus, S.J.

The Vatican Radio Station, located on the summit of Vatican Hill and within the gardens of the Vicar of Christ, is at once close to the heart of Christendom and its most eloquent voice. Broadcasting in twenty-eight languages over numerous short and medium wave lengths, it sends its message of truth and peace to countless souls and brings the enlightening and consoling word of God to all countries, especially to those in whose areas God's priests cannot set foot.

This world-wide apostolate is effected by the zealous and steady work of some twenty Jesuits and by the part time work of many others, Jesuits and non-Jesuits alike. "There are no speeches nor languages, where their voices are not heard; their sound hath gone forth into all the earth, and their words unto the end of the world." These words of the Psalmist, so aptly applied by the liturgy to the Apostles, might appropriately characterize these modern apostles. Their work is made possible by a tireless Jesuit Brother and a devoted staff of some forty laymen, who attend to the material needs of the Fathers, to the technical details of transmission and recording, and to the translation of the news bulletins and important documents into numerous languages. Every visitor is amazed by the smallness of the Vatican Radio staff, but extra work on the shoulders of the few explains its output and success.[1]

The Physical Plant

All the studios, the transmitting stations and the antennae are crowded into the Vatican gardens. The studios are located in the former summer residence of Leo XIII, and are connected to the ancient tower built by Leo IV over eleven hundred years ago as part of the fortifications of the papal city. So many remember the impressive Castel Sant'Angelo, that they forget, or even fail to notice, at the other end of the Leonine walls, the tower that today forms part of the Vatican Radio Station. Within the massive walls of the Leonine Tower, which are more than twelve feet thick, is the

beautiful chapel dedicated to the Archangel Gabriel, the patron saint of radio and all other telecommunications. All the illumination in the chapel comes from above and is symbolic of the source of the truth diffused by the radio station. Equally symbolic and impressive are the words inscribed in large letters around the base of the dome in the chapel: "Quod dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta."[2] These words may well be taken as the commission of the Vatican Radio in the world of today. Even the relics beneath the altar are so arranged as to bring out the Catholicity of the territory served by the station. At the end of each arm of the cross is a reliquary. The cover of each reliquary is made of marble and precious stones and represents one of the continents of the world. Beneath the cover representing the American continents are the relics of the Jesuit martyrs of North America and of La Plata. On the circle that unites the four reliquaries is inscribed the significant reminder, "Pro fide passi vivunt."

The telegraphic department is also located in the Leonine Tower. This department relays to the Nunciatures and Apostolic Delegations the coded communications that are sent and received through the facilities of the Vatican Radio Station and handles the commercial radiograms for the Vatican State. On the tip of the Tower is the small high frequency antenna that will link the Vatican radio with the new powerful directional antennae that are being installed about fifteen miles away.

In the spacious and modern studios nearby are numerous private booths from which individual speakers broadcast or record, as well as larger rooms and halls for group programs and concerts. On the wall of the main studio, which adjoins the central control room, hangs the original papal brief of 1951, proclaiming the Archangel Gabriel the patron saint of radio. And as Gabriel was most appropriately designated the protecting patron of radio, inasmuch as he first announced the word of truth and salvation, Mary might be taken as the model of the attentive and receptive listener to the same word. In the chapel, along the corridors, and in the studios, the theme of the Annunciation is given artistic expression through reproductions from Fra Angelico, Melozzo da Forlì and others.

Across from the papal brief is the Latin text of the first discourse ever delivered over the Vatican Radio, by Pius XI on February 12, 1931.[3]

Besides the library containing books and reviews on radio, there is a large collection of tape and disc recordings with their corresponding reference files. All the studios are well equipped to make recordings on discs or on tapes. Tape recording is of particular importance, as it enables numerous programs to be presented on the air at a time that may be opportune for the audience, but not for the speaker.

To supplement the stationary transmitters and antennae, there are two fully equipped mobile units. These mobile units, having a radius of thirty miles and equipped with recording apparatus, can pick up broadcasts in the basilicas, in the churches, and even at Castel Gandolfo, and either record them for later transmission or relay them to the main station for immediate transmission.

The Staff

Of the many Jesuits who are devoted exclusively to this apostolate, only Father Anthony Stefanizzi, the Director of the Radio Station, has his residence in the studio building; the other Jesuits live at the Writer's House *(Domus Scriptorum Sancti Petri Canisii)* adjoining the Curia of the Society, and together with the members of the Jesuit Historical Institute form a single community. The radio speakers, however, take their supper in the studio building on the Vatican grounds, and are transported to and from the studios by a Vatican car. It is interesting to note that the license plate of this car does not carry the usual designation "Roma" or the name of some other Italian city, but the three letters "SCV" indicating the Vatican State—"Stato della Città del Vaticano."

The universality of the Church is given eloquent expression through the many languages employed by the staff. With the recent addition of the three main Scandinavian languages, the number was raised to twenty-eight. Daily broadcasts, usually fifteen minutes each, are given in the principal European and world languages. Thus, there are two daily broadcasts in English, with its Tuesday program beamed especially to India, Pakistan and Ceylon. There are two full time speakers on

the English program: Father Henry Nolan, director of the program and recently appointed Superior of the Writer's House, and Father Thomas O'Donnell, who joined the staff this year; both are members of the Irish province. They are ably assisted by Father J. Edward Coffey of the New York province, Professor of Sociology at the Gregorian University, who broadcasts twice a week. The daily English news bulletins are translated by a layman and broadcast by Father Coffey. Italian has three daily broadcasts, with a special program for the sick on Fridays. Twice a week the Italian broadcast is beamed to the Middle East. French also has three daily broadcasts; a fourth program, presented three times a week, is directed to West Africa. Spanish has a similar number of programs, Thursday being the day for the special South American broadcast. Daily programs in Portuguese, German, Hungarian, Polish, Slovak, Czech, and Russian are carried over the air. The four other principal Slavic languages (Croatian, Slovenian, Ukrainian and Ruthenian) are employed several times a week. That Latin is very much of a living language is manifested by the nine Latin broadcasts each week, destined especially for priests and seminarians behind the iron curtain; they bring them important religious news, keep them up to date on pontifical documents and refresh their memory of theology. Such languages as Chinese and Arabic are also employed, and a number of minor languages brings to a close the long catalogue of tongues through which the Vatican Radio speaks to mankind.

Programs

Not to be forgotten is the fact that the Vatican Radio Station was founded to give the Holy Father a means of unimpeded communication with his children throughout the world; hence, his discourses are given priority over all else. They are regularly recorded on tape and broadcast at the opportune time. When the Holy Father speaks in public on important issues, his words may be broadcast directly or are recorded for subsequent transmission. Encyclicals and similar pronouncements are translated and put on the air. On particularly solemn occasions, such as the declaration of a dogma, the opening and closing of the Holy Year or of the

Marian Year, the proclamation of new liturgical feasts for the entire Church, popular canonizations, and Eucharistic congresses, the Vatican Radio is linked up with other net works to give better reception in the respective countries. There are, of course, other special programs, such as sacred concerts, daily recitation of the Rosary by different parish groups, broadcasts for the sick, and various liturgical functions in the different rites of the Church.

The moral issues back of everyday events and of newspaper reports can not be overlooked, if the Vatican Radio is to effectively carry out its apostolate. News constitutes an important part of the broadcasts. Many of the languages have a special time for their news bulletins. For countless listeners, the Vatican Radio is the only window that opens out upon the truth. The positive explanation of the teaching of the Church is the most essential part of the broadcasts, but the refutation of error and propaganda has also an important role. All broadcasts are introduced by the reverent salutation, "Praised be Jesus Christ"; the station's interval tune is that of "Christus Vincit."

The Vatican broadcasts are very brief, at most fifteen minutes, but many hours of hard work and the collaboration of many are necessary to prepare each program. The news must be gathered, checked very carefully, and translated into the different languages. Talks must be written out in full detail and submitted to the judgment of competent authorities. This would prove relatively easy for a month or so, but self-sacrificing effort and ingenuity are required to maintain variety, freshness and interest year after year. Dramatic, musical, and other group programs must be painstakingly rehearsed.

There is a special section of the radio staff that is assigned to gather the news items to be broadcast: the Vatican Radio Information Bureau, designated IRVAT (Informazioni Radio Vaticane). Father Alphonsus Montabone of the Turin Province, an exceptionally fine linguist, selects the news items in numerous languages, and issues a daily news bulletin in Italian. A staff of laymen translates this bulletin into the respective languages of the other speakers. Another source of news is the semiofficial Vatican daily, the *Osservatore*

Romano, supplemented by the Vatican press office. Other news agencies, such as Fides, NC, KNP (Dutch), KNA (German), AFAR (French), about forty in all, are called into service by the Vatican. To insure a more complete coverage of the important news, the Vatican Radio receives approximately one hundred newspapers each day, in addition to some fifty reviews.

The Radio's effectiveness is extremely hard to gauge, particularly where its broadcasts are most needed and least welcome. The violent attacks of the Communist press and radio attest to the effectiveness of this apostolate, as do also the attempts at jamming the station and even broadcasting on its wave lengths a spurious Vatican program. The Vatican Radio is the Church for many behind the iron and bamboo curtains. Even government officials who listen to it are bound to be influenced. For every listener there are many others who are in turn given the message of truth. This is its mission: peace and good will through the diffusion of the word of God.

Financing the Vatican Radio

The two usual sources for maintaining a radio station—advertising and license fees—cannot be adopted by the Vatican. Hence, the Holy See through the voluntary offerings of the faithful must make a considerable outlay of money. Since the Jesuit speakers on the radio accept only a nominal sum—sufficient to take care of their board and lodging—the Society is able to make a constant and substantial contribution to the Holy See. However, the salaries of the part time non-Jesuit speakers and technicians, as well as the cost of repairs and the constant upkeep of buildings and equipment, are so many headings of considerable expense.

The vastness of the territory to be reached, and the variety of difficulties to be overcome, place demands upon the Vatican Radio that no other network experiences. The increase of radio stations around the world, and carefully planned and executed interference make it imperative to secure more powerful equipment, above all, directional antennae in sufficient number and with adequate power to reach every corner of the world under all conditions. But there is simply not enough room on Vatican territory to erect such antennae. There are in all

only one hundred and eight acres to the Vatican State—even the Lilliputian Republic of San Marino is some one hundred and forty times as large—and a great part of this area is taken up by St. Peter's, the Vatican and other buildings.

After long negotiations, the requisite authorization was obtained from the Italian government to install the necessary equipment some fifteen miles away. Work on the erection of the new apparatus has begun, but lack of adequate funds has greatly hampered the project. For the Golden Jubilee of Pius XII in 1949, a considerable sum of money was collected to purchase and set up this new equipment. Particularly generous were the Dutch, Spanish and American Catholics, but even so, much more money is needed if the Holy See is to have the radio station that will convey the message of truth effectively throughout the world.

The Prewar Years

One of the first projects to which Pius XI turned his attention after signing the Lateran Treaty with the Italian State on February 11, 1929, was the Vatican Radio Station. At the Pope's request, Guglielmo Marconi and Father Joseph Gianfranceschi, S.J., erected a small sending station in the Vatican gardens. Here the first broadcast was delivered by Pius XI on February 12, 1931. On one side was Marconi, proud that his creation would be enlisted in such a noble cause, on the other was His Holiness' Secretary of State, Cardinal Pacelli, and in an anteroom, waiting to give the first translation in English, was Monsignor Spellman.

In the beginning, the Vatican Station was thought of as a means of broadcasting the Pope's discourses and communicating the official pronouncements of the Holy See. Only gradually and almost through necessity did it take on the task of regular broadcasts. The first director was Father Gianfranceschi, professor of physics at the Gregorian University, and until his new appointment, its Rector. He was also the President of the Pontifical Academy of Science. He remained the Director of the Vatican Radio Station until his death on July 9, 1934.

A young professor of physics at the Gregorian University, Father Philip Soccorsi, succeeded Father Gianfranceschi as

director. At first one, and then two, Jesuit Brothers were assigned to assist Father Soccorsi with the material upkeep and improvement of the station. No regular Jesuit radio speakers are listed in the catalogues during the pioneer years; announcing and broadcasting was just another task added to regular duties. The numerous nationalities in Rome made it possible to secure speakers in many languages as occasion demanded.

When the new Vatican Observatory was inaugurated at the papal summer residence in Castel Gandolfo on September 29, 1935, the Vatican Radio Station acquired its old home in the Vatican gardens. Father John P. Delaney of the New York Province, appointed assistant director of the Vatican Radio in 1938, was the first Jesuit priest appointed to help the director. The following year, however, four full time speakers were assigned to the radio staff. These Jesuits formed part of the Writer's Community, residing in the Jesuit Curia, just a few steps away from the Vatican City. This arrangement has continued up to the present with only slight variations.

By the year 1947, eight Fathers had been assigned as radio speakers. This number steadily increased with the increase of languages and broadcasts in succeeding years. The present staff numbers twenty full time Jesuit and twenty part time Jesuits and non-Jesuits. In 1953, Father Anthony Stefanizzi, professor of physics at the Gregorian University, replaced Father Philip Soccorsi as director. Last summer, the Writer's House, comprising the Jesuit Historical Institute and the Vatican Radio staff, moved to its new residence, Barberini Villa, a former retreat house that is adjacent to and connected with the Curia building. In September 1954, Father Henry Nolan was appointed Superior of the Writer's House, succeeding Father Cándido de Dalmases.

War Years

During the war years, broadcasts were presented regularly, but not daily, in Italian, English, French, German, Spanish, Portuguese, Polish, Ukrainian and Lithuanian. There was a regular American broadcast twice a week at 2:15 A.M., Roman time. This program was a live presentation at first, but was later a recorded one. Father Coffey was in charge of the

broadcast until August, 1940, and was succeeded by Father Vincent A. McCormick. Several other Fathers also shared in broadcasting the program during these trying years.

One senses the intense drama of the war years through the meager jottings of the diary that was kept by the radio community. The power was cut off during air raids; there were frequent blackouts; there was criticism of partiality or favoritism from both groups of belligerents although the Vatican Radio endeavored to remain impartial and to present the truth. Occasionally, the diarist asks the practical question, "Where will we get our next meal?"

Until his death on December 13, 1942, Father Ledóchowski directed the work of the staff. He repeatedly suggested the content of the broadcasts, counseled practical prudence in speaking to critical audiences, and helped in drawing up norms to guide the speakers in the choice of subject matter and the handling of debatable topics. He personally read every broadcast, suggested changes here and there, and secured needed speakers. He also solved such delicate problems as the handling of the race question in Nazi territory, the discussion of Communism, and so on.

No material improvements could be made on the radio during these years. It took great ingenuity and care to keep equipment functioning when repairs had to be made by using old parts. It is to the credit of the small corps of engineers that the Holy Father's consoling messages of peace and truth were able to reach the ends of the world. As new languages and territories were added, inquiries had to go out to ascertain receptivity. This task was made doubly hard during the universal conflict. Interference, accidental and planned, had to be checked and overcome under the most unfavorable conditions. Requests, asking local stations to cooperate by not edging too close on wave lengths, met with varying responses and success.

No more eloquent proof of the universality and neutrality, as well as the true charity, of the Vatican Radio could be found than in the information furnished about prisoners of war and in the efforts made to locate displaced and missing persons during and after the war. To write the history of this service, one would need to know the joy and reassurance

brought to millions by the knowledge that their dear ones had been found.

NOTES

[1] Oral communications of the staff of the Vatican Radio Station constitute the main source of this article. Several of the Fathers have generously read the manuscript to insure its accuracy. The community's diary, despite its incompleteness, has been very helpful, as have also been the Roman province catalogues from 1930 to 1954. Of printed accounts, the most complete in a series of five articles in *Bolletino Ufficiale del Comitato Centrale* (July, 1950), pp. 3-22; these articles have been translated into English and published in the *Official Bulletin of the Central Committee* issued at the same time. A general account is given by John Adrian, "Vatican Radio 1951," *The St. Anthony Messenger* (August, 1951), pp. 2-5. For the war years Robert Speaight wrote in the series of the *Sword of the Spirit* pamphlets, "Voice of the Vatican: The Vatican Radio in Wartime," (London), 16. For the authorization to erect antennae and other equipment outside the Vatican State, the most complete study is that of Father Soccorsi, S.J., "L'accordo supplementare fra la santa Sede e l'Italia in materia di radiocomunicazioni," *Civiltà Cattolica* (October 20, 1951), pp. 129-140.

[2] Mt. X, 27.

[3] An English translation of the discourse can be found in *The Catholic Mind* (March 8, 1931), pp. 105-109.

[4] J. Stein, S.J. and J. Junkes, S.J., *Die Vatikanische Sternwarte in Vergangenheit und Gegenwart* (Vatican City, 1952), p. 54; in the same authors' Italian version, *La Specola Vaticana nel passato e nel presente*, the reference is to page 50.

Jesuit Provinces in North America 1805–1955

James J. Hennesey, S.J.

When Robert Molyneux, Charles Sewall and Charles Neale pronounced their vows in the Society on August 18th, 1805, they were the only three Jesuits on the North American continent. At the beginning of 1954, the American and Canadian provinces numbered 8,845 men, now distributed over ten provinces, two regions, the Philippine Vice-Province and a dozen other missions overseas. The present survey is intended to trace the origins of each of the American provinces and to indicate their common heritage. Such a brief glance is necessarily incomplete. Before the Suppression, missionaries from Spain and France traversed much of North America and in the restored Society the nascent American provinces owed much to the missionary zeal of Europeans from many lands. The labors of Swiss exiles in the eastern half of the United States and of Belgian Jesuits in Missouri are two prominent examples of European endeavor in nineteenth century America. However, only those European Provinces which actually exercised control over some segment of what is now the American Assistancy or Canada in the restored Society will be treated as mother provinces. The sole exception to this rule is the Province of England, since the English Mission of Maryland did preserve a corporate existence from the Suppression until the Restoration.

Eastern Provinces

There are two main streams of descent for the American Provinces, one from the English Province, or, perhaps more correctly, from the Maryland Mission and the second from the Province of France. The Maryland Jesuits were aggregated to the Society in White Russia in 1805.[1] Maryland retained its status as the independent *Missio Americae Foederatae* until 1833, when it became the first American province.[2] In 1879, the New York section of the New York and Canada Mission was joined to Maryland, which then took the name of the New York Province.[3] This name was changed a year later

to Maryland-New York Province.[4] The Maryland-New York Province was twice divided: in 1926, when the New England portion of the old Maryland Province was separately organized and again in 1943, with the formation of the New York and Maryland Provinces.[5]

Midwestern Provinces

In 1823, Father Charles Van Quickenborne led the famous trek of novices from the Maryland novitiate at Whitemarsh to Florissant, Missouri.[6] Until 1831, the midwestern Jesuits were dependent on Maryland, but in that year the independent Missouri Mission was created.[7] Missouri became a Vice-Province in 1840,[8] a Province in 1863,[9] and, in 1928, was divided into the Missouri and Chicago Provinces.[10] Both these Provinces were divided in 1954, the Region of Wisconsin being formed in the Missouri Province and that of Ohio-Michigan in the Chicago Province.[11]

The Far West

The California and Oregon Provinces originated with the Rocky Mountains, or Oregon, Mission of the Missouri Vice-Province, founded by Father Peter De Smet in 1841.[12] A group of Italian Fathers made a foundation in California in 1851,[13] and in that same year the entire western Mission was separated from Missouri and made directly dependent on Father General.[14] The Turin Province accepted the direction of the Mission of Oregon and California in 1854.[15] In 1858,[16] the two were separated and remained so until 1907, when the combined California-Rocky Mountains Mission was formed.[17] This Mission became the California Province in 1909[18] and was divided into the California and Oregon Province in 1932.[19]

The New York and Canada Mission

The first venture of the Province of France in the United States was the establishment of a community at St. Mary's College, Kentucky, in 1831.[20] In 1846, St. Mary's and St. Ignatius' School, Louisville, were given up and the French Jesuits moved to Fordham in New York.[21] In the same year, the Mission of Canada, founded by the Province of France in

1842,[22] was joined to the New York group and the New York and Canada Mission came into being.[23] This Mission was transferred to the new Champagne Province in 1863[24] and became independent in 1869.[25] In 1879, it was divided, New York going to help form what became the Maryland-New York Province and Canada becoming a mission of the Province of England.[26] The Canada Mission became independent in 1888;[27] it was established as a Province in 1907,[28] and divided in 1924 into the Province of Lower Canada and the Vice-Province of Upper Canada.[29] Upper Canada became a Province in 1939.[30]

New Orleans Province

A third mission of the Province of France was that of New Orleans, founded in 1836-1837.[31] This Mission was made over to Missouri in 1838,[32] was annexed to the Lyons Province in 1847,[33] and became independent in 1880.[34] New Orleans became a Province in 1907.[35]

The New Mexico-Colorado Mission

There are two more foundations which must be considered, the New Mexico-Colorado Mission of the Naples Province and the Buffalo or North American Mission of the German Province. New Mexico welcomed Neapolitan Jesuits in 1867.[36] The name "Colorado" was added in the 1877 catalogue.[37] In 1919, the houses of the Mission in New Mexico and Texas were transferred to the New Orleans Province and those in Colorado to Missouri. The New Mexico-Colorado Mission was dissolved.[38]

The Buffalo Mission

Jesuits first came to the city of Buffalo in 1848 from the New York and Canada Mission.[39] They founded two residences in the city to minister to German-speaking people. In 1869, these residences were transferred to the Province of Germany.[40] Two years later, the territory of the Buffalo Mission was designated as the dioceses of Buffalo, Erie, Fort Wayne, Rochester, Cleveland, Detroit, Marquette, St. Paul, LaCrosse, Green Bay and one station in Milwaukee, Racine or Madison.[41] Houses were also established in Mankato, Min-

nesota and Burlington, Iowa, as well as among the Indians in South Dakota and Wyoming.[42] The Buffalo Mission of the German Province ceased to exist as a separate entity on September 1, 1907. Buffalo was attached to the Maryland-New York Province, the midwestern houses of the Mission went to Missouri and the Indian Missions to the California-Rocky Mountains Mission.[43] These Indian Missions were later transferred from California to the Missouri Province.[44]

Conclusion

The lines of descent are fairly clear. Stemming from Maryland we have the Missouri Province. From Missouri, to which were added parts of the Buffalo and New Mexico-Colorado Missions, come the Chicago Province, the Wisconsin Region and the Ohio-Michigan Region. The Oregon and California Provinces were founded from Missouri, but developed for a half-century under the government of the Turin Province.

Four provinces can trace their descent from the Province of France. New Orleans, the foundation of 1836, was attached later on to the Missouri Vice-Province and then to the Lyons Province. In 1919, it took over part of the Neapolitan New Mexico-Colorado Mission. The two Canadian Provinces and the New York Province are heirs of the first foundation of the Province of France in the United States. After 1863, they were attached to the Champagne Province. In 1879, Canada passed under the jurisdiction of the English Province, while New York joined Maryland. From the Maryland-New York Province, to which was added the German Mission of Buffalo, come three of our present Provinces, Maryland, New York and New England.

NOTES

[1] The date of the restoration of the Society is variously given. According to documents in the Maryland Province Archives, Woodstock College, the sequence was as follows: May 25th, 1803, Bishops Carroll and Neale sent Father General Gruber a petition on behalf of ex-Jesuits and others; May 12th, 1804 (March 13 in the General's letter-book, according to Father Hughes), Father Gruber authorized Bishop Carroll to carry out the restoration. Bishop Carroll appointed Father Molyneux

superior in a letter dated June 21st, 1805, supplemented by another dated June 27th, 1805. Father Molyneux is listed as *Superior a die 27 Junii 1805* in the first *Catalogus Missionis Americae Foederatae* (1807,

[26] *Ibid.*, p. 13. The decree of June 16th, 1879 was promulgated August 7th, 1879.

[27] *Liber Saecularis*, p. 157. The *Synopsis Historiae S.J.*, p. 589, gives the date as 1887, but, p. 581, has 1888. The new *Synopsis* repeats these assertions, col. 709 and col. 698.

[28] *Acta Romana* I (1906-1910), p. 82. Decree promulgated August 15th, 1907.

[29] *Ibid.* V, I (1924), pp. 101 ff. The decree of June 8th, 1924 was promulgated June 27th, 1924.

[30] *Ibid.* IX, III (1939), pp. 375 ff. The decree of January 18th, 1939 was promulgated March 12th, 1939.

[31] Garraghan, *op. cit.* II, pp. 134-138 and *Catalogus sociorum et officiorum Provinciae Franciae* (1837), p. 18 and (1838), p. 20. Father Nicholas Point came from Kentucky and was Superior at Iberville, La., from October 9th, 1836. His community arrived from France on March 12th, 1837. The community was established at Grand Couteau on St. Ignatius' Day, 1837. The *Liber Saecularis*, p. 159, gives the following dates: November 4th, 1836, Bishop Blanc signed a pact with the Society; February 22nd, 1837, the Fathers began their ministry; January 5th, 1838, the college at New Orleans was begun.

[32] Garraghan, *op. cit.* III, p. 140. The decree was dated July 14th, 1838 and read at St. Louis in October, 1838. The *Liber Saecularis*, p. 159, gives the date as July 24th, 1838.

[33] Garraghan, *op. cit.* III, p. 154. Decree of February 2nd, 1847. See also *Catalogus Provinciae Lugdunensis* (1847), p. 40. The *Liber Saecularis*, p. 159, gives July 16th, 1847 as the date of transfer.

[34] *Liber Saecularis*, p. 159. The date was April 28th, 1880. See *Catalogus Missionis Neo-Aurelianensis* (1881). The *Synopsis Historiae S.J.*, col. 465, says that New Orleans became independent on October 12th, 1880. The new *Synopsis* repeats this, col. 471.

[35] *Acta Romana* I (1906-1910), pp. 85 ff. Decree promulgated August 15th, 1907.

[36] *Catalogus Prov. disp. Neapolitanae* (1868), p. 7.

[37] *Ibid.* (1877), p. 17.

[38] *Acta Romana* III (1919), pp. 119 ff. The decree was dated August 15th, 1919.

[39] Woodstock Letters 83, 4 (November, 1954), p. 352.

[40] *Ibid.*, p. 355.

[41] Garraghan, *op. cit.* I, p. 586.

[42] *Ibid.* I, p. 587.

[43] *Acta Romana* I (1906-1910), pp. 94 ff.

[44] *Ibid.* I (1913), pp. 54 ff. Decree of May 24th, 1913.

OBITUARY

FATHER MATTHEW GERMING, S.J.

1867-1954

Speaking familiarly upon the occasion of a Golden Jubilee celebration for one of our priests, the Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis laid emphasis upon what seemed to him the remarkable fact that "the life of every Jesuit is a hidden, humble life."

To anyone who knew Father Matthew Germing, S.J., the truth of Bishop Helmsing's observation must come home with force as he stands in the quiet cemetery at Florissant to read the headstone which marks the final resting place of: P. Matthaeus H. Germing: Natus April 15, 1867: Ingressus August 8, 1887: Obiit August 8, 1954. These words sum up the life of a man who spiritually, intellectually, and culturally represented the best traditions of the Society and her work. In the traditional way these words fittingly mark every Jesuit grave, but Father Germing's personal influence upon the members of the Society in the Mid-West through half a century must be recorded here as the memorial of his splendid life for God, hidden, throughout his career, in the work of teaching and governing our own men.

In his long life of sixty-seven years in the Society, Matthew Germing was, indeed, distinguished by being called upon to exercise every office of government in the province, and to direct the Missouri Province during the most trying period of its modern history. Nevertheless, his was ever a hidden life and through it all his characteristic gift was that of humble obedience to God's will. He was, as one who knew him through a lifetime recalls, "a true man of God, with a strong faith, a strong sense of duty, a strong will. He was forthright and without guile, uncompromising in matters of principle, with an unquestioning devotion to the Church and to the Society."

Early Life and Training

Matthew Germing, the youngest son of Joseph and Gesina Germing, was born April 15, 1867, in the village of Lahn,

FATHER MATTHEW GERMING

province of Hanover, Germany, and baptized at Werlte, Diocese of Osnabrück, Westphalia. He was the youngest of four boys in a strong, simple Catholic family of rural people. God took both of his parents by death while Matthew was yet a boy, and this was undoubtedly a major factor in the decision of the young men to emigrate to America. The eldest son alone remained in Germany, married, and lived to a ripe old age there. The three younger brothers, Benedict, Henry, and Matthew, came to the United States in 1882 and settled at Blackjack, Missouri, in the Florissant Sacred Heart parish. They lived here with Mr. Henry Germing, a second cousin, and his wife and family. Father Germing, used to speak with great affection of this family and particularly remembered how Mrs. Henry Germing had been "a second mother to him" in this country. Henry, in August of their first year here, entered the Society at Florissant as a laybrother and became a splendid religious. He was an unusually fine gardener, intelligent and imaginative. His work on the seminary grounds was for many years the admiration of all visitors. His death in the prime of life, in 1915, was almost as much regretted as that of his famous contemporary, the peerless Brother infirmarian, Caspar Saeger. As an old man, Father Germing used to say of his brother Henry, "*He* was the intellectual in our family."

Benedict, the elder brother, was equally loved and admired by Father Germing, for, said he, "it was through his toil that I was enabled to get an education." And this was true. This fine man, twenty-two years old when he came to this country, worked cheerfully until, in 1885, Matthew was enrolled in St. Mary's College, St. Mary's, Kansas, and able to study at leisure. It is a crowning tribute to his character to record that in 1894 Benedict followed his two brothers into the Society and lived a devoted life as a laybrother until his death in 1938. The union of affection and prayer among these three brothers is itself a testimonial to a side of Father Germing's character often overlooked.

Divine Providence thus prepared the way for Matthew Germing's acceptance of the grace of a vocation to the priesthood and to the Society. His fine talent and steady industry must have been recognized in his youth for he alone among

his brothers was continuing his studies in the old country. He had completed eight years of school and was in the midst of the Gymnasium curriculum when he came to America. Rather than be discouraged by this radical interruption of his schooling, he cheerfully accepted his new home land, his new mother-tongue, and new customs. In later years, when congratulated upon his mastery of distinguished English speech, he used to smile and recall that he was seventeen and a half years old before he attended an English-speaking school. So perfectly did he master pronunciation and so careful was his use of idiomatic expression that, even in his old age, it never occurred to a listener to think of his mother-tongue as anything but English. This determination to continue his education and to make himself a master of English is a good gauge of his whole character. "You have no idea how I worked on it," he confided to a Father who had admired his distinctive speech. And he went on to relate how, even as Provincial, he had designated "a very good and sharp admonitor, Father Adolph Kuhlman," to take him to task for every faulty pronunciation or construction. "And he did it, too!" Father Germing concluded with a wry smile.

St. Mary's College played a very important part in the intellectual formation of Father Germing's mind, and in the fostering of his vocation. He was ever grateful for the strict classical English he was there taught (Washington Irving was the model) and he was never sure that modern schools quite came up to the same standards. In later years he used to puzzle over slang expressions and would use "guy" and "o.k." and "stuff" with a guilty little smile that told how these words were a concession to the times and not by any means the kind of English he valued. His Latin studies were a delight and he competed in the first Intercollegiate Latin Contest held in the Missouri Province in 1887. He took second place in that contest, which, by the way offered Longfellow's "Psalm of Life" to be turned into Latin prose. First place, he used to recall, was won by a companion and friend of his at St. Mary's and a fellow resident of Florissant, Missouri, Bernard J. Otten, who also distinguished himself in later years as a theologian in the Society.

To complete the story of Father Germing's vocation, men-

tion must be made of Father John A. Bauhaus, S.J., pastor of the Sacred Heart Church in Florissant when the Ottens and Germings were young men. He was a pastor who exercised the finest kind of influence upon the youth of his parish, instilling into them habits of piety and fostering inclinations to the religious life. The memory of this zealous friend was cherished by Father Germing, and in his concern for vocations he never forgot the wise direction given him in his diffident boyhood by a watchful pastor.

How is one to evaluate or express in a few words what sixty-seven vigorous years in the Society did for the soul of this generous young immigrant boy? Matthew Germing entered the Novitiate at Florissant on August 8, 1887, and it seems safe to say that his love and loyalty to the Call of the King deepened every year of his life. His was not the fiery temper and quick ardors of, let us say, his contemporary Father John Mathery. His was rather a moderate, slow, sometimes even awkward loyalty which, nevertheless in its love of the Society and in its desire to give of his best to her, merits to rank equally with that of the great Father Mathery, whom he loved. In keeping with his character and under the spiritual guidance of his novice master, Father Rudolph Meyer, he cultivated the practical rather than the speculative, the ascetic rather than the mystical, the apostolic rather than the contemplative mentality.

His perfect observation of the rules, his modesty of action, his recollection, downcast eyes, and manly bearing are mentioned by his early companions. There was never any doubt of his self-denial. "A man far above all personal ambition, seemingly unconscious of his great gifts," "a kind and humble man," "a man of prayer, of charity, of prudence, and obedience to the Jesuit vocation," "a source of genuine edification by his recollection and his humility"; these comments come from men who knew him through long years, who were his fellow scholastics, and his subjects. From their reports one must try to divine the inward struggle of this practical man to put on generously the spirituality of St. Ignatius. As he demonstrated in his own guidance of souls, it was in works like those of Bishop Hedley, B. W. Maturin, and Rodriguez

that he found his ascetical food; poetical souls like Faber he did not understand.

Intellectually, his training in the Society was part of the same pattern. His point of view in everything was inclined to be practical and apostolic. His was the type of mind that brushes aside the speculative, the imaginative—the secondary and merely ornamental things of life—to concentrate on what it considers primary and most conducive to the end of moral and religious living. His temperament, intellectually, was Roman rather than Hellenic. In order to perfect his Latin for example, he chose, in his early years as a teacher, to give up the further study of Greek—a step which he later regretted—because he felt that it impeded his mastery and comprehension of Classical Latin. Again, as evidence of the same practicality, he ceased to cultivate the German tongue, in order to make himself a master of English. In his last years he had almost forgotten how to write German, such was his self discipline in this matter.

No discussion of his intellectual growth would be complete without a word to signify his admiration for the thought and style of John Henry Cardinal Newman. Unquestionably, Newman became the model for Father Germing's use of English. He read his works with relish, especially his sermons. He recommended them invariably to his juniors. He would start a young man out on the sermon "Parting of Friends," the dramatic last sermon of Newman in his beloved St. Mary's Church, Oxford. "Read it," Father Germing would say, "read it, once, twice, three times, four times." That was his way. He taught by his own enthusiasm and his constant imitation, and his students were invited to learn the secret. Among many, Father Daniel M. O'Connell, whose works on Cardinal Newman are well known, pays tribute, in the foreword to *Favorite Newman Sermons*, to Father Germing, "who, I am happy to say, many years ago, aroused in me a lasting admiration for Newman."

Thus were his years of training spent. Philosophy and theology were both made in St. Louis. Three of his teaching years were at St. Mary's, one at St. Louis, and one at Cincinnati where, instead of his usual Greek-Latin-English assignments, he taught Chemistry and Mathematics. Finally, on

June 28, 1902, he was ordained to the priesthood by Archbishop John Joseph Kain in St. Francis Xavier's Church, St. Louis. Of that glorious day, Father Germing had the unusual privilege of celebrating the fiftieth anniversary.

Before Father Germing was assigned to teach Latin in the juniorate he, with Father Joseph Conroy, was sent to Johns Hopkins University for advanced study. This was an unusual procedure in those faraway days and it seems not to have been successful. Apparently both he and Father Conroy looked for a type of training that would broaden their acquaintance with matters which could be put to immediate use in the classrooms of the province. Instead they were assigned advanced research work. At any rate, they returned home at the end of a semester. The practical cast of Father Germing's mind made him impatient with dry-as-dust scholarship. In later years he came to regret this viewpoint and warmly encouraged advanced study.

The Teacher and Superior

After tertianship, made in Florissant under the direction of Father Henry Moeller, Father Germing began his long years of teaching in the juniorate. First as professor of Latin, then as professor, dean, and superior of juniors (the rector was also master of novices in those days) his province-wide influence was felt. Different men will, of course, form different judgments upon him, but of his culture and his ability as a teacher of the Classics there can never be any doubt. His classes were scholarly, most carefully prepared, thorough. His orderly mind and strong will inculcated discipline as it probed relentlessly into a junior's mastery of a Latin passage. His way was quiet but it was forceful. His single, cryptic word, "Next!" is remembered emphatically as sufficient expression of the dean's disapproval of one's effort. He was always kind to those who came to him for private help, understanding and generous with his time, but he was, nevertheless, strong and decisive in his enforcement of discipline. His manner was not enthusiastic, dynamic in the classroom, but rather slow and deliberate. His mannerisms of speech and facial expression were associated with this deliberation and precision. He did not cultivate that manner;

it was his own and he was too genuine and simple to try to change it. All through his life he admired spontaneity and encouraged it in pulpit and classroom work. One remembers the evident self-consciousness with which he told the theologians that they must have "vivacity—(a hesitation)—pep in the classroom."

As superior and dean, Father Germing used to give most excellent Wednesday night instructions to his juniors. They were substantial, well thought out, spiritual, practical, and withal, spoken with conviction and distinction. The Rule, and the life of studies were his common themes and the effect of his instructions was cumulative. Steady, peaceful advance in the Jesuit life, self-denial, good taste, and gentlemanly conduct; a high ideal of culture which included the supernatural and natural virtues alike, these were his spiritual doctrine. His apostolic spirit was moved by the neglect of the negro Catholics and he founded the St. Peter Claver parish at Anglum (now Robertson) in 1920 where he, with the help of the juniors and brothers, built a small church and taught and preached devotedly as the first pastor of this parish.

His scholarly interests were practical and he developed a great love for medieval Latin hymnody with its virile piety, and for Seneca, the practical moralist among the ancients. He was thus the editor of a little book called *Latin Hymns,* published in 1920 by the Loyola Press, and in 1922, of an edition of *Selected Letters of Seneca.*

His interest in the Classics and in the work of education led him, toward the end of his career as a teacher, to take a leading part in organizing the Classical Association of the province. This organization, in turn, combined with the English, Science, History teachers in the first general convention of teachers of the Missouri Province which met at Campion College, August 1, 1922. Father Germing presided over the Classical section on this occasion. It seems worthy of note in our day when classroom teaching is considered too insignificant an operation in the great education industry to require animation, that over two hundred teachers gathered in this 1922 convention, sixty-seven of them in the Classical section. The fact suggests the kind of intellectual apostolate

which Father Germing represented: the competent, interested teacher in the classroom as the core of our schools.

An entirely new direction was given Father Germing's academic life when, in 1921, Father F. X. McMenamy, the Provincial, chose him as his socius. Undoubtedly, the well-known gift which Father McMenamy ever had for judging men led him to see in this efficient teacher the qualities of leadership as understood in the Society. At any rate, Father Germing took up his new duties with his characteristic exactness and after five years he was appointed by Reverend Father General Provincial of the Missouri Province, September 27, 1926.

His Achievements as Provincial

From our vantage point of time it is obvious how remarkably the Holy Spirit was guiding the work of the Society in those difficult times. It should likewise be evident how great is the debt of gratitude which the Jesuits of this region owe to the practical, steady moderation of Father Germing during the days of the financial "depression". He held the office of Provincial in the most difficult days of our century and it was necessary for him to make a good many of those unpopular decisions which only a courageous, uncompromising Superior makes. The most unenviable duty of closing his old *alma mater,* St. Mary's College, fell to Father Germing's lot, and again from our vantage point, it is obvious how unavoidable yet courageous was his decision. Likewise, the removal of the theologate from St. Louis to St. Mary's was a peculiarly unenviable decision to have to make. Father Germing did it under financial stress, but also with a long-range view of improving the scholasticates. These decisions, like all positive leadership, point to the quality of mind and will which lay behind the superior's humble and uncomplaining dependence upon Divine Providence.

The success of the Jesuit Seminary Aid Association during those difficult times is another providential gift which, under God, we owe to Father Germing's leadership. He turned very simply to the theologians in those depression days and asked them to undertake the appeal for their own support. Their response was remarkable and the modern development of the

JSAA, with the Jesuit Bulletin, annual memberships, burses and the rest was, until recent years, the result of fine organization by the theologians.

Finally, it is sometimes forgotten that Father Germing was the last Provincial Superior to rule over the Society from Michigan to the boundaries of Texas and from the Great Lakes to the Rocky Mountains. Under him the final division of the Chicago and Missouri provinces was announced by Very Reverend Father General Ledochowski, July 2, 1928. This did not involve merely routine action on Father Germing's part. An incipient "Ohio Region" had been in existence for three years and the final division of provinces differed very considerably from the provisional separation. It will probably never be known how much the Jesuits of the whole Mid-West owe to the generosity and good judgment of Father Germing in the very difficult matter of re-adjusting the province boundaries so that the whole Chicago region was added to the Ohio section, as well as the re-assigning of men and money, so that the final division was so remarkably successful.

Personally, Father Germing is remembered as a most sympathetic superior, with a remarkable memory for names and faces, a keen analytic mind and a paternal heart. "It was not hard to lay one's whole soul open to him," a priest writes, "and to know that his manifestation of conscience would be received with patience, some fatherly admonitions perhaps, but always tempered with charity."

A heartbreaking blow to the province in these times of stress was the disaster of September 10, 1931 by which the whole of St. John's College in Belize, British Honduras, was destroyed by a hurricane and tidal wave. It took, with its material destruction, the lives of eleven young Jesuits, six priests, four scholastics and one brother, men who could only with difficulty be spared from the apostolate. All of these things a man of different mettle might have borne impassively, but they bowed down the head and heart of Father Germing in sympathy and humility. He carried until his dying day the marks of these times of sorrow and trial.

Rector and Writer

On October 15, 1931 Father Horine succeeded to the office of provincial and on July 31, 1932 Father Germing was appointed Rector of the St. Mary's College with its very large group of theologians. From 1932-1938 he discharged this difficult task and demonstrated the same strength in matters of discipline, together with the same devotion to God and the Society. In 1933 he was selected to represent the province in Rome at the Procurators' Meeting of that year. He was deeply moved at seeing the whole Society in cross-section and spoke enthusiastically of it upon his return. He likewise visited his home town of Lahn in Germany and cultivated a charity toward the war-torn people of Westphalia which, after the last war, led him to an apostolate among them through the medium of CARE packages.

After his term as rector he returned to Florissant in 1939 and devoted his days to the task of translating and editing works for the use of Ours. He published in 1942 an authorized translation of August Coemans' *Commentary on the Rules of the Society of Jesus.* It has already established itself as an invaluable spiritual reference book and the translation and editing is thoroughly competent. He now revised the *Liber Devotionum,* another staple among Jesuit spiritual books. In 1928 he had gathered and edited this splendid collection of prayers, and now he gavė unstinted effort to improving it and the English version for the Brothers. His brief collection of *Selected Decrees of the Twenty-Eighth General Congregation* was published in 1946. It, again, is a wise selection and translation of decrees which demonstrates the practical concern of its author for the good of the Society.

Patient Sufferer

Thus did Father Germing spend his final active years. He became Spiritual Father at Florissant in 1941, but by 1945 mounting physical weakness forced him to retire and his last years were spent largely in the infirmary, where his constant visits, his spiritual reading, and his love of the Mass, were a source of edification to all. He retained his splendid enuncia-

tion and choice of words until the last. His was still the old zest for accuracy. "Come, Father," he was told in his very last months of life, "we will fix your bed and you can lie down." The half-audible reply was: "lie down!" His greatest sorrow in the declining years was his inability during the last year and a half of his life to say Holy Mass. It was a touching and pitiful sight to see this determined man pouring over the Altar Missal hour by hour in an effort to bring back sufficient memory of the canon to go to the altar of God.

His final illness began about a week before his death and for two or three days he struggled against the disease. Then, a rapid decline in vitality set in and it was decided to administer the last sacraments. One characteristic spark remained. "Do you understand what we are going to do?" he was asked. "Do you realize that you are going to receive Extreme Unction?" He opened his eyes and with a trace of the old smile said simply, "Fully!"

In his last days, Father Germing was always afraid his death would be long in coming and difficult, but he longed for heaven with a childlike simplicity. "What shall we do in heaven?" he asked an old friend who stopped in to visit him. He was answered with the beautiful words of Saint Augustine: "Ibi vacabimus et videbimus, videbimus et amabimus, amabimus et laudabimus. Ecce quod erit in fine sine fine." "There we shall rest and see, see and love, love and praise. This is what shall be in the end without end." These words, indeed, express the fitting reward for a life like his lived in devotion to the will of God—a life of prayer and charity, of prudence and obedience to his Jesuit vocation. He died a peaceful death on the eighth of August, the same day on which he had entered the Society sixty-seven years previously.

LEONARD A. WATERS, S.J.

FATHER AUGUSTINE KREBSBACH, S.J.

1880-1954

About fifty-seven miles southeast of Cologne, where the Mosel flows into the Rhine, is situated the town of Coblenz.

For centuries because of its strategic location it has been the coveted goal of foreign armies. It was in this town, so rich in historical background, that Father Augustine Krebsbach was born on January 13, 1880.

For sixteen years Augustine developed his extremely bright personality amid the surroundings of his native town. Decades later his eyes shone as he relived and retold these early days. Especially dear to him were the family gatherings. In these the center of attraction was always the piano and the countless German songs. He always enjoyed music, and in particular the songs of his youth.

But the peace and warmth of his family life was broken in 1896 when he left home for the United States. Before two years had passed, Augustine, a youth of eighteen, entered the Society of Jesus in Buffalo, New York. His religious training took him to St. Francis Mission, South Dakota, then to Spokane, and finally to St. Louis. In 1914, after he had finished his theology, Father Krebsbach acted as minister for a year at Gonzaga in Spokane.

The golden years of his ministry, from 1915 to 1931 were spent at Missoula in Western Montana. During these sixteen years, Father faithfully performed the offices of assistant pastor, teacher, and pastor. As pastor, from 1926 to 1931, he inspired his choir and altar boys with a desire to make the liturgy as perfect as possible. The delicate beauty of the liturgical cycle, the joy of Christmas carols, the lamentations of Holy Week, Easter's pomp and glory, all these were keenly felt by him.

From Missoula Father was called to become Procurator at Gonzaga. After wrestling with this burdensome job for a year he was assigned to teach at Marquette High School in Yakima. From there he became pastor of St. Leo's, Tacoma.

Just as Father had spent sixteen years in his prime laboring at Missoula so he was to spend sixteen years, from 1934 to 1950, as pastor of St. Leo's. Boundless energy and a deep love for his flock marked this phase of life.

In 1951 Father moved to the outskirts of town to Bellarmine Prep as Spiritual Father of that community. There he went about his duties till he became too weak to walk.

There is an old Latin adage, *mens sana in corpore sano;* (the mind will be healthy in a healthy body). Father Krebsbach still had the first when he arrived at Mount St. Michael's in the summer of 1953. His mind was clear and full of humor even to his last moments, but his body was borne down with multiple sclerosis and diabetes. Father's seventy-three years, his long, active life, took their toll on his large body and left him confined to a wheel chair.

It is hard for a person to be confined to his room because of sickness, especially for one used to an active life. This was the last phase of Father's life—the phase of preparation for his life's last deed. Father made this preparation well, with daily Mass (which he said sitting down, by special dispensation), with recitation of the Office, and with constant aches and pains.

On the afternoon of March 10, a Scholastic visited Father and found him suffering from three "minor" ailments. In his condition, these caused more than minor suffering. The frame of mind with which Father bore them was indicated by his conversation that day: he spoke of the sufferings of the war-stricken people of Europe. Of his own sufferings Father remarked, "Well, I asked for them, and now I have them." "When was that, Father?" the Scholastic asked, thinking Father must have prayed vaguely for "suffering" as a novice. "That was my intention during the Novena of Grace (then in its seventh day)—that God would send me all the evils I so dreaded. And now I am praying for strength to bear them bravely." He expressed a priestly fear that he had said his last Mass that morning.

Father Krebsbach, old and sick and already burdened with constant suffering, had asked his God for more. That night he was taken to Sacred Heart Hospital. On March 14, at five minutes to seven in the evening, only four days after he had entered the hospital for his final agony, Father Krebsbach passed to his eternal reward. His last offertory had been accepted.

SAMUEL A. TATTU, S.J.

Books of Interest to Ours

SCRIPTURE

The Psalms in Rhythmic Prose. Trans. by James A. Kleist, S.J. and Thomas J. Lynam, S.J. Milwaukee, Bruce, 1954. Pp. xii-236. $4.00.

This translation of the psalms has three qualities which recommend it for general use among Catholics. The English vocabulary is easily understood; the rendition of the translation is rhythmic and thus approaches the poetic character of the original; there is a short preface before each psalm which explains its meaning.

The psalms were in their origin the spontaneous religious songs of a much tried people calling upon their God to be their defender, thanking Him for their preservation and exulting in joy over the gifts He had bestowed. In the older translations this popular flavor has been obfuscated by the sonorous solemnity of the Victorian stylist. Fathers Kleist and Lynam, however, have achieved in their new translation a unique balance between the exigencies of the new Latin version of the psalms brought out by the Pontifical Biblical Institute and the simple concreteness of modern English usage. What more easily understandable expression could be given to the following selection from the fifth psalm?

For you are not a God to take a delight in wickedness;
No vicious man is welcome in your house,
Nor do the godless in your presence stand their ground.

It has been said that the truest poetry is born of the peaks and valleys of emotion, when man spontaneously sings out his joy and desire, his anxiety and sorrow. This statement is certainly true of the psalms. The translators of this volume have not attempted to render the psalms in terms of intricate poetry. They have, rather, introduced the rhythm of the iambic meter into their prose rendition, and, by the occasional substitution of the faster anapestic rhythm, have adapted the movement to the mood of the particular psalm. Contrast, for example, the slower, meditative pulse of hope in this selection from Psalm 129:

My trust is in the Lord;
My soul trusts in his word;
My soul awaits the Lord.

with the joyful anapestic movement in this selection from Psalm 134:

O Praise the name of the Lord,
All you who stay in the house of the Lord,
Within the courts of the house of the Lord.

The average Catholic reader will find the short, clear, explanatory preface which precedes each psalm of great help in interpreting its thought and feeling. In the preface are explained not only the occasion on which the psalm was sung, but also the various thought-segments into which it is divided.

This translation should find wide acceptance among the laity as well as among the clergy, because it fulfills a long-felt need for an edition of the psalms in English which can be to the modern American Catholic

the same vital, personal prayer that the original psalms were to the chosen people centuries ago.

RAOUL M. BARLOW, S.J.

RAGPICKERS

Abbé Pierre and the Ragpickers of Emmaus. *By Boris Simon.* Trans. by Lucie Noel. New York, Kenedy, 1955. Pp. 250. $3.75.

The recent restrictions of the Holy See on the "Priest-Worker Movement" need not make Ours wary or suspicious of this much publicized book. For it offers a change from the usual "Priest-Worker" venture and suggests itself as a new source of inspiration and experience for the social apostolate and militant Catholicism.

It was in February, 1954, when seventeen Parisians, among them a newborn baby, froze to death from lack of housing, that the name of Abbé Pierre Groues, a French priest, ex-member of the Chamber of Deputies, and hero of the French Resistance, and his Ragpickers and Companions of Emmaus, first made the headlines of France and the world. For over two years, since 1951 Abbé Pierre and forty Ragpickers—men rescued from the abyss of wickedness occasioned by war, alcohol, and social injustice—worked the "miracle" of Emmaus. They provided homes for the shelterless poor of the outskirts of Paris by their house-to-house begging, trash-can digging and garbage-dump scavenging. Their example inspired a hundred other men—the Companions of Emmaus—who formed a group of junkmen and a community of home-builders, creating from the refuse of Paris an Emergency City of 180 homes for the refuse of humanity. This social welfare center became known as Emmaus, named after the village where the two disciples passed from despair and encountered hope. For it turned out to be a haven of peace and joy for desperate men where each one again found the will to live and love mankind.

If this truly moving narrative told only the story of another housing scandal, another adventure of a priest turned worker, and nothing more, it would not have challenged the conscience of a nation. But that is not all there is to *Abbé Pierre and the Ragpickers of Emmaus.* Their history opens unwilling eyes to the frightening problems of the homeless and unwanted of society; it points out one concrete way whereby wrecked lives can be salvaged—self-rehabilitation through self-dedication. How a home saved a marriage on the rocks; how the sight of a cassock begging alms in a café made a stranger return to the God of his youth; how a sense of belonging and being wanted transformed an ex-convict, and an orphaned juvenile delinquent into apostles of mercy—these are but a few of the incidents that are part of the "miracle" of Emmaus. The other part of the "miracle" is Abbé Pierre himself, the leader of the "Insurrection of Kindness" referred to as "a modern St. Vincent who has warmed the heart of all mankind with his works of love in the dump-heaps of Paris." His example was so contagious that it made a

seminarian beg his superior to be allowed the trial of a Ragpicker, and an engineer of promise turn his back on love and riches in order to share the life of the Companions of Emmaus. His intense sympathy for the poor did not make him mistake malice for weakness as when he reluctantly put out one of the Ragpickers; there was no room for pity when a principle was at stake. In the work of the apostolate the sense of one's helplessness as an individual and the apparent futility of the work in the face of apathy could break an apostle's will to give up anymore of himself for the work of God. Not so with Abbé Pierre whose self-abnegation, devotion to the poor, resourcefulness and courage were born of an unshakable trust in Providence which, in his own words, "sometimes reveals itself fifteen minutes too late in order to allow us to show our faith."

Because Boris Simon is a gifted writer who threw in his lot with the Ragpickers, he succeeds in this highly uplifting tale in sharing with the reader what he calls his "lightning" encounter with Abbé Pierre and the Ragpickers. By means of unforgettable individual cases, he combines authenticity and dramatic effect, stark reality and spiritual depth.

VITALIANO R. GOROSPE, S.J.

MARIOLOGY

The Dignity and Virginity of the Mother of God. *By Francisco Suarez, S.J.* Trans. by Richard O'Brien, S.J. Indiana, West Baden College, 1954. Pp. iii-116. $.90.

Suarez complained that he could not understand why his predecessors had written so profusely about every imaginable question pertaining to the nature and dignity of the angels and yet had written so meagerly about Mary, Queen of the Angels. There were, to be sure, many devotional treatises about the Mother of God, but no one had yet constructed a comprehensive scientific study of Mary and her privileges. Suarez undertook the task. That his work is a monument in the field of theology is witnessed to by Gabriel Vazquez, Suarez' contemporary rival and critic, who wrote of this treatise: "Suarez has rendered an outstanding service to sacred science when he used the scholastic method and submitted to strict theologial criticism all the questions relating to the life of the most pure Virgin Mary." Later theologians have offered the more eloquent praise of imitating his method and using his material.

Of the eighteen disputations which Suarez devoted to the Blessed Virgin, the West Baden translation presents three which treat of Mary's fundamental privileges: her divine maternity (disputation I), and her physical and spiritual virginity (disputations V and VI). These well chosen selections offer a fine example of Suarez' method and erudition.

Erudition should, perhaps, be put in capital letters because one cannot read these encyclopedic pages without experiencing a vertigo of astonishment that one small head could have ferreted out and synthesized so much of what the fathers and theologians had said about Mary in the

course of sixteen centuries. The work is notable for its clear and orderly development, the frank exposition and discussion of difficulties, and its restraint in the use of the accommodated sense of scripture as applied to Mary. But it is the wealth of positive matter compactly synthesized that is the outstanding quality of these pages.

WILLIAM D. LYNN, S.J.

ST. JOSEPH

Joseph and Jesus. *By Francis L. Filas, S.J.* Milwaukee, Bruce, 1952. Pp. x-179. $3.50.

Recognised as an outstanding authority on St. Joseph, Father Filas here presents a brief but widely inclusive synthesis of the fatherhood of the Saint, giving us the first comprehensive study of Joseph's fatherhood ever published in any language. The author considers his subject in the light of a single basic principle: the fatherhood originates and depends upon the fact of Joseph's virginal marriage to the Mother of God. With this principle in mind, the writer first describes the nature of St. Joseph's fatherly position by an analysis of the Gospels. Subsequent to this he considers the writings of the Fathers of the Church, the opinions of the Medieval theologians, the works of seventeenth-century writers and orators and pertinent references to more recent official Church documents on the Saint.

Of particular interest is the author's treatment of St. Augustine. It is the Bishop of Hippo's influence on the historical development of the theological relationship of Joseph and Jesus that serves as the connecting theme of the work. The final chapter recapitulates the entire book and clarifies the generally confusing terminology referring to Joseph's fatherhood. Of the various titles applied to the Saint, it is that of "Virgin Father" that is accepted by Father Filas as the one that "goes far beyond the incompleteness of all other titles of the Saint, tracing the fatherhood to Joseph's virginal marriage with the Blessed Mother of God—the union which received Jesus Christ as its miraculous fruit."

All those particularly devoted to the Saint, as well as those who seek more theological material for meditations, sermons, retreats or tridua, will find this synthetic study interesting and profitable. In addition to helpful summaries at the conclusion of each chapter, a comprehensive, carefully-prepared index completes the book.

GERARD P. BELL, S.J.

SODALITY

Le Père Jean Leunis, S.J. *By Joseph Wicki, S.J.* Rome, Institutum Historicum Societatis Jesu, 1951. Pp. xxii-138. $1.75.

At a time when much is being done to restore the Sodality to its original position of importance among apostolic works of the Society,

Father Wicki's scholarly life of that organization's founder should certainly be welcome among Jesuits everywhere. The subject of this biography, Father John Leunis, is known to most Jesuits only as the founder of the Sodality and beyond that very little had hitherto been known about Father Leunis.

Twelve years ago, however, Father Joseph Wicki, co-editor of the letters of St. Francis Xavier, gained access to the archives of the Society at Rome. Together with Father R. Dendal, who is credited with having done the research on Leunis' early life and background in Belgium, Father Wicki has produced a biography which, for all its brevity, is very scholarly and at the same time eminently readable. Besides the life itself, which is extensively documented, the book also contains a definitive bibliography on John Leunis and an appendix containing all the most pertinent documents on the subject.

The biography itself is not an attempt at glorification of the Sodality's founder. On the contrary, anyone who has hitherto pictured Leunis as a spiritual giant, gifted with extraordinary talent for organization, will be surprised at the very ordinary character of his life. In fact, the book is filled with surprises, not only concerning John Leunis himself, but about the early days of the Society as well.

This book should have a wide appeal for Ours, not merely for Sodality Directors, for whom it was primarily written, but equally so for anyone who is interested in the history of the Society. For the latter, it affords an opportunity to see the Society in its early days from the viewpoint of one Jesuit who probably would never have been mentioned in a history of the Society, much less have had a biography devoted to him, but for the fact that he founded the Sodality of our Lady.

THOMAS L. SHERIDAN, S.J.

RELIGIOUS EXPERIENCE

The Christian Experience. *By Jean Mouroux.* Trans. by George Lamb. New York, Sheed and Ward, 1954. Pp. v-370. $5.00.

The problem which Canon Mouroux proposes to investigate in this tightly reasoned volume might be stated briefly in the following question: how can the Catholic scholar evaluate in terms of scholastic philosophy and theology the nature of religious experience? By religious experience is meant not the search for the objectively true (reasoning), but the act or series of acts involved in the realization of personal contact with the Divine Presence. Nor does the author offer a treatment of the strictly mystical phenomena, but rather confines his attention to the more universal experience, that of ordinary sincere religious life.

In the beginning of his discussion Canon Mouroux takes pains to isolate the idea of religious experience by disentangling it from the empirical notion which would render it useless from the Catholic point of view. Still the question might be asked: is such a nonempirical religious experience possible? The author replies in the affirmative by

showing the possibility of universal Christian experience as distinct from the phenomenon of mysticism. Furthermore, since it is within the bounds of the Faith that this experience is to take place, the liturgy, the Fathers of the Church and the scholastic theologians are introduced to show what consciousness a Christian may have of that faith.

Once the possibility of such an experience is established, Canon Mouroux analyzes varied scriptural themes from St. Matthew, St. Paul and from the first epistle of St. John, not only because they present the problem, but because they give a schematic view of the structure of the experience. At the same time the author emphasizes the fact that this experience takes place within the Church and thus acquires a new orientation towards Christ whose mediator the Church is.

Canon Mouroux has a very sane and cautious approach to the role of feeling in the individual religious experience. Although religious experience, he points out, does involve feeling, (grace, in this case, building upon the affective element in man's nature) feeling must find its place in a more sublime integration of the experience as a whole.

In an attempt at a summary, Canon Mouroux places the personal Christian experience in its proper supernatural context in the following way: "personal experience is only safe, if it is continually being re-immersed in the faith of the Church, continually referred to the Church's norms, continually judged by her infallible propositions, in ceaseless conformity with the movement of her life."

Christian experience, then, is essentially ecclesiocentric, and only on the condition that the individual wishes it to remain such, can it find its place in the divine economy of salvation, and grow into the supreme experience of a person delivered, sanctified and fulfilled by Christ.

By locating individual experience in its ecclesiological context, this book, doubtless, has made a significant contribution to the theological thought of an age which places great emphasis on existential experience. This book, however, leaves much to be desired from the point of view of style and structure. The style of the translation, in an attempt to cope with the *esprit intellectuel* of the French original, turns out to be a very unwieldy and confusing vehicle. Furthermore, the book is so intricately written and so over-packed with documentation, that the reader must inch his way through it and take extensive notes in order to keep the interrelation of the concepts clearly focused in his own mind.

Raoul M. Barlow, S.J.

GOVERNMENT

Fundamentals of Government. *By Henry J. Schmandt and Paul G. Steinbicker.* Milwaukee, Bruce, 1954. Pp. xii-507. $4.50.

As the authors of this excellent textbook on the fundamentals of Political Science point out very well, there has been for the last two decades an increased recognition of the need on the part of American colleges and universities of a course on the elements or principles of

government. This has been true of Catholic educational institutions as well as their secular counterparts. Unfortunately, until now there has not existed an adequate text on the Christian philosophy of the state integrated with the ordinary textual matter on elementary Political Science. This present book is a welcome answer to that need.

The breadth of scholarship of the book is at times very impressive, perhaps even too much so for the ordinary undergraduate. Professors Schmandt and Steinbicker combine with their historical surveys, profound insights and broad syntheses, yet ever giving a primacy to a true philosophy of government based on the Natural Law. It is fortunate, too, that this has been accomplished without the desiccated tone of some socio-philosophical manuals on kindred topics. The Catholic teacher of government will likewise welcome this eminently teachable book. The chapters proceed in a very orderly fashion and projected problems, with suggested further readings, conclude each chapter. A healthy balance for the modern-day student is maintained by scores of contemporary political and legal examples as well as a concluding chapter on *The Family of Nations.*

The book is divided into eight parts. The first on the bases of politics considers the fundamental problems of the scope and methodology of Political Science, concluding with the philosophical and historical appraisal of the Natural Law. The authors then go on in the next three chapters to describe the nature of the state and its purpose. The concluding chapters consider governmental structure, by taking up one by one the various forms of government, the division and separation of political powers and the lawmaking process. This latter treatment of the legislative process is especially well done, a unique contribution in a field which counts few adequate treatments of the functional aspects as well as the psychological movements behind lawmaking. It is regrettable that the authors have chosen to restrict the consideration of international law merely to the academic level, neglecting a consideration of the private extralegal mechanisms operative especially in the field of international trade.

S. Oley Cutler, S.J.

Problems and Opportunities in a Democracy. (A Course in Government and related social studies for seniors in the Catholic high school.) *By John F. Cronin, S.S., Ph.D.* Chicago, Mentzer, Bush and Co., 1954. Pp. xii-755. $3.68.

To produce this important and much needed textbook, Father Cronin, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, has synthesized his own scholarly training in economics and Catholic social teachings in a most effective manner. After consulting with other leading educators and scholars, he has written a book which will supply high school students with an abundance of information about the concrete problems of our times, and show them how to apply their Christian ideals to these same problems so that they might "act effectively as a Christian citizen in our democracy."

In Part One, "Social America," society is studied in its relations to the individual, the family, the school, the Church and the community. An excellent study of marriage and its problems also highlights the modern Catholic organizations working for the family. The Church is shown to be vitally interested in solving all the modern human relations problems, and no opportunity is missed to point out the careers open to young students anxious to pursue "the fulfillment of the American dream."

The complex problems of "Economic America" are described in Part Two. Workers and their unions, farmers and their organizations, bankers, business men, their organizations and their problems are briefly expressed. The teachings of the Social Encyclicals and the work of various Catholic organizations devoted to social action are seen as effective instruments in promoting harmony in our labor-management relations.

"Political America," Part Three, clearly traces the growth of our government, examines the legislative process on national, state and local levels, and emphasizes the rights and duties of good citizens. One very fine chapter is devoted to a study and brief commentary on "Our Federal Constitution."

An excellent treatment of our international relations is found in Part Four, "America and the World." The problems of war and peace, nationalism, and the rights and duties of nations are all treated from the viewpoint of the Church's teachings on international order. Various political and social systems throughout the world are studied, and a special chapter is devoted to Communism as a world and a domestic problem. The United Nations and UNESCO are both examined carefully in the light of Catholic social teachings.

Every teacher seeking to implement Father General's suggestions for high schools, as found in his letter on the "Social Apostolate," should examine this book. The Catholic Library Association has chosen it as one of the best books of the year *for adults*, yet it is so clearly and interestingly written that the average high school teacher will find it an excellent tool for educating future Catholic citizens. Visual aids are found on almost every other page, and each topic concludes with suggested projects for the student or stimulating discussion questions. A series of "points to discuss," which adapts the case technique to high school students, concludes each chapter. An adequate reading list of current pamphlets and books is also furnished. This book is highly recommended either as a school text, or as background reading for individual students and interested high school teachers.

MICHAEL H. JORDAN, S.J.

GREAT FIGURE

The Life of John J. Keane, Educator and Archbishop. *By Patrick Henry Ahern.* Milwaukee, Bruce, 1955. Pp. xi-396. $6.50.

"One of the most beautiful and disinterested souls I have ever encountered" was Cardinal Gibbons' judgment on the subject of Father

Ahern's interesting and moving biography. As a young priest in Washington, D. C., Keane showed active and prayerful zeal for souls and an openhanded generosity which led him to give away practically everything he possessed. A friend of Father Isaac Hecker, he was thinking of joining the Paulists when he was elevated to the episcopate.

As Bishop of Richmond, Keane showed himself to be an able administrator, an advocate of temperance and a staunch friend of the colored. He grew in the esteem of the public and of his colleagues in the hierarchy because of an alert mind and an undeniable charm,—joined to a spirit of self-effacement. Although unprepared for university administration, Keane succeeded in organizing and launching the Catholic University of America of which he was the first Rector (1889-1896). A natural orator with a direct, fluent and imaginative style, he lectured widely in university circles both in and outside the Church and was much in demand as a preacher. Because of poor eyesight which made reading difficult, he was not always as well informed as he should have been. Father Alphonse Magnien, his friend, was always afraid that Keane would "commit himself to some extraordinary and very suspicious statement." It is certain that he exposed himself to misunderstanding by his exuberant enthusiasm and ingenuous sincerity. Archbishop Satolli seems to have completely misjudged Keane and to have treated this truly spiritual man with lasting suspicion and distrust.

Keane's humility was apparent to all when he was dismissed from the presidency of the University. Retiring to Rome to do curial work, he continued to advance the interests of the American Church. He was in the Eternal City during the struggle which led to *Testem Benevolentiae*. As a disciple of Father Hecker and a friend of the Paulists, he threw himself into the fight with such ardor that he seriously impaired his health. He was still capable, however, of the truly heroic act of volunteering to collect funds for his beloved University in an hour of need. After a successful begging tour and at the request of all the American archbishops, he was appointed Archbishop of Dubuque. Plagued by ill health, he was forced to resign his see in 1911, although he lingered on in retirement until 1918.

Archbishop Keane was a significant figure in the American Church of the eighties, nineties and early years of this century. A biography was in order, and Father Ahern's work is characterized by sound scholarship and balanced judgment. Keane undoubtedly believed that at times in his career "the Jesuits" were against him. Father Ahern shows how the Italians, Cardinal Mazzella and Father Brandi, who had taught at Woodstock and knew English, opposed him on some occasions. He also asserts that other Jesuits did. On the other hand, he quotes Father Elliott to the effect that in the Americanist controversy the American Jesuits were on the side of the Paulists (p. 272). In truth, Satolli was Keane's real opponent.

Edward A. Ryan, S.J.

THEOLOGY

A Survey of Protestant Theology in Our Day. *By Gustave Weigel, S.J.* Westminster, Newman, 1954. Pp. 58. $.90.

It is indeed regrettable that whereas the early Protestants receive due attention in Catholic dogmatic treatises, the contemporaneous *Novatores* are scarcely mentioned. Barth, Brunner, Bultmann, Cullmann, Niebuhr, Nygren, Pittenger, Tillich et al., who are definitely forming the Protestant mind of our day, mean little or nothing to our young seminarians.

Father Weigel in his introductory pages presents a splendid summation of the general observations necessary for an understanding of Protestant theology in the concrete. The Catholic theologian should be anxious to know what Protestant theology in our day has to say, and yet it is difficult to find a synthetic but authentic expression of the Protestant mind. This is due to the fact that formulas used by different Protestants cannot be reduced to a unified system of categories because different Protestants use different categories and starting points which are irreducible. There is no perennial systematic skeleton proper to Protestant divinity. In the place of systematic theology, most of the work of the Protestant theologians is an attempt to outline the valid method of a dogmatic theology, showing the effect of such a method on one or other theme of dogmatics. Such a method is usually inspired by a current philosophy with special emphasis on epistemology. The systematic visions change because the epistemologies change.

Though the concrete Protestant theologies of our time cannot be reduced to one scheme, they are classified by Father Weigel into opposed groups which are distinguished according to certain major principles. The considerations are restricted to theologies important for the American scene.

The Protestant theologies are divided into three groups, and a chapter is devoted to each group. The three are labeled Left, Right and Center. The stand of the primitive Protestants admitting the supernatural, and clinging to the notion of divine revelation as a propositional deposit to be accepted with a high degree of literalness, is taken as a point of departure. Those imbued with this spirit are called the Right, while the Center and Left are movements away and farther away from this spirit.

This short but significant book should be a part of every seminarian's desk set as a reference work on Protestant theology. The warm and immediate welcome accorded to Father Weigel's work by both Protestant and Catholic circles indicates that it is the answer to a pressing need of our times.

VINCENT T. O'KEEFE, S.J.

SCRIPTURE

The Epistles in Focus. *By Brendan Lawler, S.J.* New York, Kenedy, 1954. Pp. 165. $3.00.

In his introduction, Father Lawler, professor of cosmology and rector of the philosophate at Tullabeg, Ireland, informs us that the sixteen chapters of this book are a "revised, slightly-enlarged and somewhat rearranged form" of sixteen articles which he had contributed to the *Irish Monthly*, a Catholic magazine of general culture, now unhappily defunct. The purpose of both endeavors was to provide encouragement and help for Catholics who had been long intending to read the epistles of the New Testament, but who for one reason or another—probably because they had never found a book like *The Epistles in Focus*—had never got around to it. If this was their reason, they need hesitate no longer. This modest work, urbane in style and non-technical in treatment, gives the help they have been waiting for.

The book's structure is simple. After two introductory chapters on the *Acts of Apostles* and the literary form of the epistle, each of the New Testament letters is treated in chronological order. This treatment is standard and satisfactory. A first section gives the "useful information, partly certain, partly conjectural" needed to situate the letter in early Christian history. Thereupon a brief commentary is added, which in most cases is hardly more than a simple explanation of the thought-development in each work. The author has been faithful to his main purpose throughout. He will encourage and help—but not to excess. For his major interest is firmly to lead his readers to the epistles themselves. When they have contacted them and have begun to understand them, *The Epistles in Focus* has accomplished its aim and may be safely set aside.

But, before this stage is reached, the average reader will have learned much from the wise counsels which the book contains. He will have been told that in reading these letters he "must learn to appreciate them in their original settings by going back in imagination to the times and circumstances in which they were written." This is sound advice, and unless the reader heeds it, the exact meaning of the letters will never come through to him. But of itself, this counsel is not enough. The New Testament does not merely belong to the first but to every century and is as timely today as the latest best-seller. Therefore, its reader should "consider what message it has for him today; for he shall surely derive profit from letting the voices of the Apostles resound in the twentieth-century environment of his life." In these phrases we are shown the double context in which we must read these letters if they are to benefit us as they can.

But Father Lawler does not abandon his reader to his task once he has given him general directions such as these. When he finds himself mired in the subtleties of rabbinic argumentation in *Galatians*, *Romans* or *Hebrews*, the reader is advised to skip these sections for the time being and is consoled by the reflection that "where we could not follow

the Apostle's line of thought or . . . see the cogency of the quotations," even these baffling turns of thought were inspired by God and therefore true. He is told, besides, that a letter like *Romans* cannot be fully grasped at a single reading and that it might be better to forget about chapters 9-11 the first time around. Again and again as he works through the book, the point is indicated on which he should focus his attention during the first reading of an epistle and then he is shown what further treasures remain to be uncovered in a second or a third contact with the text. This realistic evaluation of the difficulties which this *corpus* contains and the shrewd remedies proposed to counter them add value to the book.

Inevitably in a book of "simplified introduction," an author will adopt positions which will not commend themselves to every critic. For example, one wonders if it would not have been wiser to attribute the inertia Paul is combatting in the second *Thessalonians* to the general Jewish tradition on the coming of the Messiah rather than to the misinterpretation of a single phrase in the first letter. Or is it as certain as the book seems to imply that Peter came to Rome in the reign of Claudius? Or would it not have been better to interpret the Pauline authorship of *Hebrews* more widely than has been done here? On these debatable points the author has usually decided to hold to "traditional" positions, probably a wise decision in a book of this nature. On the other hand, his publishers might have advised their author that to refer to the Confraternity translation of the New Testament as the "American Revised Version" would cause misunderstandings on this side of the Atlantic. Moreover, some of the author's excellent modern parallels to the New Testament historical situations presuppose a knowledge of the Irish scene, e.g., the reference to *Muintir na Tire*, which is not very widespread here. But these flaws are too small and infrequent to detract from the usefulness of this splendid book.

FRANCIS J. MCCOOL, S.J.

MARIOLOGY

Mary in Our Life. *By William G. Most.* New York, Kenedy, 1954. Pp. xvii-323. $4.00.

Among the many recent publications on Our Blessed Mother Father Most's book holds a prominent place for a clear and concise presentation of the dogmas on Our Lady in relation to a development of one's interior life. Following the principle that true piety must be founded upon doctrinal truths, the author expounds in the early chapters the teachings of the Church on the role of Mary in God's plan for man's redemption and sanctification. With special indebtedness to recent papal pronouncements, he deduces for Mary a true, but subordinate part in the objective redemption of the human race, and indicates precisely her share in man's sanctification by an exposition of those glorious titles, Mediatrix

and Dispensatrix of all graces, the new Eve. As a consequence he emphasizes as a basic concept the fact that in all solid spirituality Our Lady must play an indispensably vital part.

The second part of the volume attempts an application and integration of these truths to the basic principles of the spiritual life, giving to Mary her special honor in any adequate expression of prayer, suffering, mortification, the practice of virtues and growth in the love of God. The author culls spiritual principles from the writings of the saints and theologians and links them systematically through succeeding chapters. The close of the book treats of devotions to Mary and the appendices discuss theological positions on the question of Mary as Co-Redemptrix, the history of the Rosary, and the origin of the Brown Scapular.

This volume in honor of the Mother of God proves a valuable handbook for grasping the basic truths about Our Lady and in making easy reference to the fundamental tenets of Christian spirituality. With its valuable notes, indices and discussion questions for each chapter, it lends itself readily to use among study clubs.

GARRET J. FITZGERALD, S.J.

SACRED HEART

The Letters of Saint Margaret Mary Alacoque. Trans. by Clarence A. Herbst, S.J. Chicago, Henry Regnery, 1954. Pp. xxxiv-286. $5.00.

Letter-writing was so repugnant to St. Margaret Mary in her desire for hiddenness, that she had to take a vow and force herself to it under obedience. She constantly repeats that she can write nothing but what "her Sovereign," the Sacred Heart of her Lord, commands. These supernatural elements no doubt explain the unction of this collection of the Saint's letters.

Here we see the Saint revealing her own spiritual riches in her efforts to move others, both religious and lay, to take up and promote devotion to the Heart of Christ. Keenly aware of difficulties and trusting in her divine Director, she keeps her soul in enduring peace. Fearful of being deluded herself and of deluding others, she acts only in accordance with obedience and the spirit of the Visitation institute. With fine spiritual insight and balance, she counsels and lives a life of love, of humiliations and of the cross, abandonment of self and complete trust in the Heart of "this divine Spouse." With this compendium of spirituality centered in the Heart of Christ, the Saint is also profuse with promises of the great graces to be had readily and safely by all who will make the self-dedication she has made. And so, although the constant self-depreciation of the Saint and her fearfulness, almost comical at times, are not easy to read, they become acceptable as indicating unmistakably that the Spirit of God is here working admirable things.

Father Herbst's introductory sketch of the Saint's life is brief and adequate; as are his notes on the text. Father Doyle indicates, in his

Introduction, the value of the *Letters*, and shows how the teaching of the *Letters* reflects perfectly the doctrine of Pius XI on devotion to the Sacred Heart, even though the Church does not canonize a saint's writings in canonizing the saint.

Especially interesting to Jesuits will be St. Margaret's remarks about Father La Colombière and the value of his "Spiritual Retreat," her delineation of the Society's place in spreading the devotion, and the series of letters to Father Croiset which had a strong influence on his subsequent book, a classic on the devotion.

A chronological table gives the main dates and facts of the Saint's personal life and work, and in three pages the index summarizes her teaching under principal subject-headings. This makes the source-material of the book handy for sermons, conferences and personal reference and supplies for the lack of order in thought-content that a series of letters makes unavoidable.

ROBERT J. SUCHAN, S.J.

BIOGRAPHY

Sören Kierkegaard. *By Johannes Hohlenberg.* Trans. by T. H. Croxall. New York, Pantheon Books, 1954. Pp. x-321. $5.00.

The life of Sören Kierkegaard, although short and outwardly uneventful, was rich in interior drama. This frail and sensitive hunchback, as twisted in soul as in body, was a keen observer, a brilliant dialectician, a master of irony and scorn. Forced in upon himself by the contingencies of heredity and environment, Kierkegaard discovered what too many of his contemporaries had overlooked, the inner depth and resources of the individual soul. As a result, he found himself transformed into a prophet. By his pitiless exposure of the rationalistic, secular, and perfunctory Christianity of his compatriots, he brought down upon his head a storm of obloquy. He smarted under the blows of his adversaries, but took comfort, like Luther before him, in the thought that the *signum crucis* is the hallmark of authentic Christianity.

The present biography, intermediate in length between the two which Walter Lowrie has written, was first published in Denmark in 1939. The author, in addition to his full familiarity with the Danish background, has brought to his work psychological perception, philosophical erudition, and literary power. With a genuinely existential flair, he focusses on Kierkegaard's interior development, and casts new light on that succession of soul-rending conflicts by which he cut himself free from all those to whom he felt attached: first his father, then his fiancée, next his literary and philosophical colleagues, and finally the leaders of the established Church.

Contemporary man, it would seem, is oppressed by the prevalence of the external, the material, the collective, the statistical. Kierkegaard's faith, inward and personal to an excess, is well adapted to open up new vistas and startle one into spiritual awareness. For this reason, perhaps,

he has had an immense influence on philosophical and religious writing in our century, and cannot be ignored by anyone who wishes to be in contact with these trends. Since Kierkegaard's thought was but a reflection on his experiences, one would be well advised to read his life as an introduction to his thought. The present biography is excellently suited to the purpose, since it provides an abundance of quotations from his journals and stresses the psychical aspect of his formation.

The translator, T. H. Croxall, already known for his own *Kierkegaard Studies*, has done an unusually conscientious piece of work, and has added fifteen pages of valuable footnotes which were not present in the original text.

AVERY R. DULLES, S.J.

Sören Kierkegaard and Catholicism. *By H. Roos, S.J.* Trans. by Richard M. Brackett, S.J. Westminster, Newman, 1954. Pp. xx-62. $1.25.

Although Kierkegaard had very little acquaintance with Catholicism, his relationship to the Church has been much discussed of late, especially in continental Europe. Father Roos, in the present lecture, maintains that there are conflicting tendencies in Kierkegaard, which can be grouped under the headings "Catholic" and "anti-Catholic." Among the former he includes the Danish theologian's emphasis on good works, on free will and on authoritative preaching; among the latter, his subjectivism, his theory of paradox and his rejection of organized religion.

While this booklet has some value in bringing together various statements of Kierkegaard on these crucial points, its central thesis is not, to this reviewer, convincing. The dichotomy between the two types of tendency seems artificial. Certain isolated statements of Kierkegaard on the imitation of Christ, or on good works, might appear pro-Catholic at first glance, but they are thoroughly Protestant when viewed against the background of his entire doctrine on merit. His insistence on the paradox of God's dominion and man's free will is not, as the author would have it, "Thomistic through and through," but is typically Kierkegaardian. One might question also the author's *obiter dictum* that he who accepts Apostolic Succession "is no longer Protestant, but *eo ipso* Catholic."

Similar objections could be made to Father Roos's list of anti-Catholic tendencies in Kierkegaard. Isolated sentences are taken out of their context, and interpreted without regard for Kierkegaard's real intent. In a fuller treatment, the author would doubtless have introduced many qualifying remarks. But the pamphlet, as it stands, is unsatisfactory and even misleading.

AVERY R. DULLES, S.J.

These Came Home. Compiled and edited by Gilbert L. Oddo, Ph.D. Milwaukee, Bruce, 1954. Pp. 179. $3.00.

Without rival for its sure-fire appeal as a story of man's innermost religious strivings and the workings of God's grace, the convert-story is fast becoming a popular staple of modern Catholic apologetic literature. It is particularly gratifying to welcome a new compiler to this field. Professor Gilbert L. Oddo of Mt. St. Mary's College, Emmitsburg, Md., has provided the reader with fifteen captivating autobiographical essays by recent converts to the Faith, both at home and abroad.

All contributors are university graduates, eminently articulate and intelligent moderns, possessed besides of the gift of introspection, which enables them to transfer into cold print the longing and the mental anguish of their search for the true religion.

Some are former Protestant clergymen. Anglican, Baptist and Presbyterian ministers tell of their progressive disillusionment with the legacy of the so-called Reform. Theirs are by far the most gripping narratives, recounting as they do a truly heroic fight against educational background, personal interests and temperaments, as though all they ever had or were conspired to keep their eyes turned away from the light.

Other contributors there are who travelled the long road from sterile agnosticism, the stock-in-trade of secular universities in Europe and America, through the morass of emotional palliatives offered by sectarian Churches, driven almost to the edge of despair in seeking religious truth among the sacred books of the East, before accepting the gift of Faith. For some others the way was a brief stroll around the corner to the parish Church, convinced that that Faith must be the true Faith which could produce a soul like that of Francis of Assisi, or of "Jim P.," a gunner in an armoured car during the war, or of a family who went to Mass on Sunday, not out of fear (as was thought), but out of love. Others are led in more unlikely ways. All are led by grace. In the life of a religious soul seeking God the influence of grace is so real as to be almost palpable. This is the first lasting impression created by this ensemble of convert-stories.

The second is that, contrary to a common misconception, every convert has a distinct story to tell. No influences are ever parallel in the life of two souls. No roads they travel are ever the same. Some such realization as this must be common to all pastors and directors of convert classes, that there is nothing more individualized than the direct dealings God has with the souls He draws to Himself.

ALLEN CAMERON, S.J.

The Anglo-Saxon Missionaries in Germany. Translated and edited by C. H. Talbot. New York, Sheed and Ward, 1954. Pp. vii-234. $3.50.

The greater part of *The Anglo-Saxon Missionaries in Germany*, the second volume of *The Makers of Christendom Series*, is devoted to the

life of St. Boniface and to a skillful selection of his correspondence. Far less space is given to lives of Saints Willibrord, Sturm, Leoba and Lebuin, together with the Hodoeporicon (travelogue) of Saint Willibald. These contemporaneous biographies and the correspondence are translated into clear, fluent English.

A very necessary general introduction sets the stage historically and geographically for a thorough understanding of these missionary biographies. Christianity in the seventh and eighth centuries, throughout what is now Germany and France, was in an unsettled and distressing condition. Papal influence was negligible because of the exercise of political power over ecclesiastical matters. Civil rulers appointed bishops. Bishoprics too often became proprietary apanages of aristocratic families. Church discipline collapsed and the instruction of the people was neglected. Add to this the superficial nature of the conversion of many groups. The result was not encouraging for Christianity. The Irish, under Columbanus, although experiencing great initial missionary success had not laid the foundation for a secure and strong Christian Church in Germany. Lack of organization with regard to converts and the formation of a hierarchy in the face of political opposition, kept the Christian community from proper development and permitted many individual Christians to fall away.

Out of the well organized and papal orientated Church in southern England came the eighth century Anglo-Saxon missionaries. Willibrord, Boniface and their companions converted and reconverted the people in the Netherlands, Germany and even parts of France. They established ecclesiastical dioceses and provinces with fixed bishops and archbishops. The clergy was reformed and made responsible to bishops for fixed areas. The bishops were subject to archbishops and, most important, the clergy, bishops and archbishops were united firmly with Rome and the Papacy. The trials, bitter disappointments and resplendent successes of these missionaries are focused for us as we read their biographies and the correspondence of Boniface.

To avoid misunderstanding, the editor would have done well to add a footnote in explanation of a case in Boniface's correspondence. Pope Gregory II answered in the affirmative an inquiry of Boniface concerning the possibility of a man marrying again if his "wife" is unable through illness to allow him his marital rights. There is considerable doubt as to the circumstances of this case and its proper interpretation. The inquiry of Boniface is not extant. Many interpreters think that it refers to a formal engagement and not to marriage. Others believe that it is about a marriage *ratum* but not consummated while others advance different opinions. With this warning, *The Anglo-Saxon Missionaries in Germany* presents for all readers a solid contribution to our historical knowledge and cultural understanding of the development of Christianity in eighth century Germany.

WALLACE CAMPBELL, S.J.

The Western Fathers. Translated and edited by F. R. Hoare. New York, Sheed and Ward, 1954. Pp. vii-320. $4.00.

The Western Fathers, a one volume study from *The Makers of Christendom Series*, has as its subject the lives of five great saints of the century from 350 to 450. But the book is not a simple collection of hagiography. As Christopher Dawson, the general editor of the series, explains, its purpose is not "to convert the contemporary picture of the makers of Christendom into modern biographies," but "to see these makers of Christendom, as far as possible, as their contemporaries saw them." Thus Dr. Hoare has selected the primary sources, written by men who knew their subjects intimately.

After a survey view of Church History from 350 to 400, the author starts with St. Martin of Tours who is presented in documents by his contemporary and disciple, Sulpicius Severus: The Life of St. Martin, Three Letters of St. Martin and Two Dialogues. It is interesting to note that Severus, free from the checks with which previous biographies of his subject would encumber him, gives ample reign to his admiration for St. Martin, a fact which inclines the reader to suspect the exactitude of some of the facts in "The Life." But "The Life" enthroned Severus as a leading literary figure of the time. Realizing the rich ore that he had struck in St. Martin, Severus promptly plunged into the so-called letters and dialogues of the Saint, which conveyed a minimum of information and a maximum of overelaboration. It must be said, however, that these writings played an important role in promoting devotion to St. Martin and contributed substantially to the popularization of monasticism in France.

The Deacon Paulinus, confidential secretary of St. Ambrose, wrote the life of this Saint and he followed closely the style of Severus. Paulinus, however, made a more careful search for accurate information than did Severus. St. Ambrose is pictured as an intensely devoted servant to his half acre in the vineyard of Christ, but, as the editor notes, does not assume his true proportions as one of the last great personalities of the Western Empire. This latter defect, due in great part to the absence of material from Ambrose's vast correspondence, is surprising in the writings of one who had acted as personal secretary to the Saint. The life is valuable, nevertheless, for the picture of St. Ambrose's personal holiness, his influence on the organization of the Church in Italy, and his absolute fearlessness in the face of the sometimes hostile temporal power.

St. Possidius, the biographer of St. Augustine, was a member of Augustine's community in Hippo and later, as bishop, joined his fellow bishop, Augustine, in the struggle against the Donatists. Possidius gives a personal account of Augustine as priest and Bishop of Hippo, where he defended his church publicly in sermons, debates and writings against the Manicheans, Donatists and Pelagians. The final picture of St. Augustine, pining for heaven, yet steeling the church in Africa against the Vandal invasion, in itself would recommend the life as worth reading.

The short account of St. Honoratus, Bishop of Arles, is in reality the eulogy delivered by St. Hilary on the first anniversary of the death of the former. Though cast in the conventional mould of the pulpit oratory of that day, the work manifests an evident sincerity. Hilary pays special emphasis to the Saint's spiritual life: his conversion, oddly enough, in a Roman army camp, his life as a monk, his personal solicitude for Hilary himself, his spiritual influence on Southern France and his successful stewardship in the See of Arles.

Constantius, Bishop of Auxerre, is the author of the biography of St. Germanus, which for construction and style is the most interesting in this volume. Germanus appears as a clever lawyer, appointed military governor and then made bishop of Auxerre by universal popular acclaim. Aside from the holiness of his life and his efficient rule of the See of Auxerre, two journeys made by the Saint into England are interesting. For on one of them, Germanus puts to rout a strong invasion force of Saxons and Picts.

Of great value to Church historians and patrologists, this volume will also be of interest to priests and religious in general because of the personal flavor these first hand reporters have given to the lives of the Saints.

RAOUL M. BARLOW, S.J.

"EXAMEN" FOR PARISH PRIESTS

A Man Approved. *By Leo Trese.* New York, Sheed & Ward, 1953. Pp. 152. $2.25.

This book can be considered a sequel to *Vessels of Clay,* Father Trese's first work on the priesthood. Whereas this latter book was a series of intimate sketches of the everyday life of the busy parish priest, *A Man Approved* takes the form of a detailed examination of conscience for the same busy individual. The nineteen essays, originally given as conferences at a priests' retreat, deal with the chief duties of the priest, the characteristic priestly virtues, and the ideals of a sincerely apostolic priest.

Examining the consciences of others is always a risky undertaking. A writer can easily give the impression that he is looking down on the common lot with their common failings. Father Trese surmounts this difficulty by effectively identifying himself with the great body of priests who find that the battle against mediocrity must be a constant factor in their lives. There is high idealism in his pages, a presentation of age-old spiritual principles in crisp, vivid language capable of striking a responsive chord in the priest of the present age. And there is also understanding born of experience of the many demands of parish work which appear as so many obstacles to the development of a priest's interior life.

Deserving of special praise are the chapter on confession, which turns out to be a pointed little meditation on Christ's institution of the sacrament of the keys; the chapters on poverty and chastity marked by much sane and wholesome motivation, and several of the final chapters in which the doctrine of the Mystical Body is applied in practical fashion to the essentially social vocation of the priest. One criticism against the book could be the rather brief treatment of mental prayer, despite the author's insistence on its indispensable role in the life of the priest. It is not enough to advise heeding the alarm clock and throwing off the blankets. Once risen, the priest needs some subject ready for prayerful consideration. In a practical work of this type some suggestions on the proximate preparation for prayer would seem to be in order. But this topic could well provide Father Trese with material for another book. Meanwhile *A Man Approved* stands on its own merits as a successful effort to present traditional spirituality in a form adapted to the modern parish priest and his problems.

THOMAS F. EGAN, S.J.

How to Meditate. *By John Roothaan, S.J.* Translated by Louis J. Puhl, S.J. St. Meinrad, Grail. 25c.

This is a reprint in convenient pamphlet form of the translation Newman Press published in 1945. Father Puhl's short introduction is a model of frankness and a welcome defense of Roothaan's explanation of what is commonly referred to as the "Ignatian method." True, Roothaan places great emphasis on method and strictness of form, and no doubt provided ammunition for the writers earlier in this century who attacked the "arid rigidity" of Ignatian prayer. But these critics have long since been answered by Brou, Peeters, and many others. It is an undeniable fact that in Roothaan even the most unlettered beginner will find a clear, easy, fruitful method, that can easily be adapted with experience to personal needs and dispositions. Here, too, suggests Father Puhl, those long familiar with meditation may find the reasons why they have not derived more fruit, and will be spurred on to greater diligence and method in their prayer.

Father Puhl's translation is clear and straightforward; the format of the book is excellent; and at this low price it deserves the widest circulation both within and outside the Society.

GEORGE ZORN, S.J.

JAN 23 1962